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# MAN
# IN MANY LANDS

BEING

## AN INTRODUCTION TO THE STUDY OF GEOGRAPHIC CONTROL

BY

L. W. LYDE,
M.A., F.R.G.S.,
PROFESSOR OF ECONOMIC GEOGRAPHY IN UNIVERSITY COLLEGE,
LONDON

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# *PREFACE*

*During recent years I have examined a rather appalling number of candidates in Geography (fully 150,000) for various Examining Bodies, e.g. the University of London, the Civil Service Commissioners, the Royal Society of Arts, the College of Preceptors, two or three County Councils, and one or two Colonial Governments; and this has brought me a stream of questions from all parts of the world on what may be called "odd points" in Geography.*

*These questions have, of course, been very varied both in subject and in difficulty; but the mass of them have been in reference to the work of students from 13 to 17 years of age, and to phenomena of the "Culture Zone" of the Northern Hemisphere. And there has been this unity in them, that all have been prompted by the desire to know whether one could suggest any geographical basis or influence which would help to explain or account for the particular phenomena, e.g.:*

*Why the Swedes invented cream separators;*
*Why the Swiss were the first people to adopt conscription;*
*Why a particular language should become a* LINGUA FRANCA*;*
*Why the modern Greek is such a feeble imitation of the ancient Greek;*
*Why Portuguese women are so ugly;*
*Why the Buddhist colour should be yellow;*

*and so on.*

*The mere fact of such questions being asked from the geographical standpoint is an eloquent testimony to the vast improvement in the teaching of the science in recent years and the consequent increase of interest in it amongst the pupils. And it has encouraged me to put into consecutive form a series of answers to such questions. The book was not written, therefore, with any wish to support or attack any theory, racial or other; but, now that it is finished, it seems to me that it might form An Introduction to the Study of Geographic Control.*

*I asked my publishers to illustrate the book in colour because I believe that the brush gives so much more truth than the camera, especially about foreign lands, with their strange and significant colouring. Of course, the camera is an admirable scientific and democratic weapon; but, like an old cosmographer or our half-educated democracies—in strong contrast to a modern bacteriologist or a crowd in ancient Athens—it ignores the most essential of all the Teaching arts, the Art of Selection.*

*The brevity of the "Index" is intentional. The book is intended for School use, not for reference; and my recollection of my own work as a boy convinces me that nothing else gives one such a grip on a book as making a Subject-Index of it for oneself.*

*L. W. Lyde.*

*University College, London,*
*December* 10, 1909.

# CONTENTS

CHAPTER PAGE
I. The Homeland - - - - - -
II. Temperate Monsoon Asia (China and Japan) - - 18
III. Tropical Monsoon Asia (Siam, Burma, and India) - 35
IV. Sub-Tropical Summer Drought (Palestine, Egypt, and Marocco) - - - - - - 53
V. Warm-Temperate Summer Drought (Italy, Corsica, and Greece) - - - - - - 70
VI. Baltic Forest Lands (Finland, Sweden, Denmark, and contrasting lands in North America) - - 85
VII. Intemperate Plains—Hunting *v.* Tillage (Canada, Russia, and the Eskimos) - - - - 110
VIII. Intemperate Plains—Hunting *v.* Pasture (the Kirghiz Steppe, Bulgars and Turks, Patagonia, Mississippi Lowlands, and "Bantu" Savanas) - - - 123
IX. Extremes of Heat—Dry and Damp (Australia, the Pueblos and Aztecs, the Selvas, the Guinea and Zanzibar Coastlands, the Malay Peninsula and Archipelago, and Melanesia) - - - - 137
X. Frontier Lands (Turkey, Austria-Hungary, Germany, Belgium, "Hausaland," Paraguay, Formosa, the Fijis, and Polynesia) - - - - - - 148
XI. The Man and the Place (Portugal, Spain, France, Switzerland, Montenegro, Albania, Peru, and U.S.A.) - - - - - - - 168
Suggestions for an Index - - - - 184

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# LIST OF ILLUSTRATIONS

| | ARTIST. | FACING PAGE |
|---|---|---|
| 1. Types of Man | *Norman H. Hardy* | *Frontispiece* |
| 2. Scafell and Wastwater | *A. Heaton Cooper* | viii |
| 3. Dunkeld | *Sutton Palmer* | 9 |
| 4. Corfe Castle | *Walter Tyndale, R.I.* | 16 |
| 5. Chinese Street | *Norman H. Hardy* | 25 |
| 6. Japanese Dolls | *Ella Du Cane* | 32 |
| 7. Forest Tai | *R. Talbot Kelly, R.B.A.* | 41 |
| 8. Pagoda at Pagan | *R. Talbot Kelly, R.B.A.* | 48 |
| 9. Temple Area at Jerusalem | *John Fulleylove, R.I.* | 57 |
| 10. Colossi of Thebes | *R. Talbot Kelly, R.B.A.* | 64 |
| 11. Corsican Town | *E. A. Norbury, R.C.A.* | 73 |
| 12. Greek Currant Caravan | *Edward H. Fitchew* | 80 |
| 13. Birches | *Adrian Stokes* | 89 |
| 14. Swedish Timber | *A. Federley* | 96 |
| 15. Siwash Village | *R. Mower Martin, R.C.A.* | 105 |
| 16. Canadian Prairie | *R. Mower Martin, R.C.A.* | 112 |
| 17. Arab Encampment | *Margaret Thomas* | 121 |
| 18. Pictures on Prairie Tents | *R. Mower Martin, R.C.A.* | 128 |
| 19. Kafir Huts | *A. M. Goodall* | 137 |
| 20. Tree House in Malay Archipelago | *Norman H. Hardy* | 144 |
| 21. Hungarian Village | *Adrian Stokes* | 153 |
| 22. Belfry at Bruges | *A. Forestier* | 160 |
| 23. Segovia | *Edgar Wigram* | 169 |
| 24. Swiss Alp | *G. Flemwell* | 176 |

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# MAN IN MANY LANDS

## CHAPTER I

## THE HOMELAND

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**Part *v*. Whole.**—Home is the World in miniature, and the World is Home "writ large." Climate alone puts every part into relation with the whole of which it is a part. Sunshine and rain are not special blessings confined or denied to any one zone, but essential parts of a great climatic system that embraces the whole round world. Here is one reason for preferring to call the constant winds of temperate latitudes by the old-fashioned name of "Anti-Trades," instead of adopting the modern fashion of calling them "Westerlies." One cannot use the term "Anti-Trade" without realising that one is speaking of what is only a particular manifestation of a world-wide phenomenon.

In the same way, almost the smallest garden has differences of soil or climatic exposure that illustrate not only the essential dependence of the plant on the place, but also the fundamental laws on which the interchange of products, *e.g.* between temperate and tropical lands, ultimately depends.

**Geographic Control.**—The relation between the organic and the inorganic is known as "Geographic

Control," because the place "controls" the character of the product; but, especially with regard to the higher kinds of life, the organic reacts on the inorganic. The roots of plants play a considerable part in breaking up the rock on which they live, and man leaves his mark even on the desert. It is the special interest of Geography to study the action of the inorganic on the organic—the response of the organic to the inorganic control—the full meaning of environment. It is the special interest of History to study the reaction of man on that environment.

## AGRICULTURE

**Lincolnshire.**—Both aspects of the matter may be illustrated from the counties round the Wash, *e.g.* Lincolnshire and Norfolk. Lincolnshire consists of a large fertile plain, crossed from north to south by two lines of upland, and skirted by fenland from the mouth of the Nen to that of the Trent. The drained fenland makes splendid pasture for cattle and horses, as the chalk downs of the eastern upland do for sheep; the limestone of the western upland has encouraged the working of local iron-ore at Frodingham and Scunthorpe; the position of Grimsby, under the lee of Spurn Head and between the famous "Silver Pits" and the dense "textile" populations of Lancashire and Yorkshire, as well as between the Dogger Bank and Billingsgate Market, has made the town the Metropolis of the British fishing industry; and the fertility and climate combine to make the county the most important in England for agriculture, especially for wheat and barley, peas and beans, turnips and potatoes.

Enormous crops of potatoes have been gathered in recent years, owing mainly to two causes. A Fen farmer went to shoot snipe in Ireland, and was so much impressed by the qualities of a "bog" potato which he came across, that he took some home with him. Another Fen farmer, who went to spend a holiday at Dunbar, was told that the Haddingtonshire potatoes "keep" so well because they are dug before they are mature, the summer in those latitudes not being always long enough to ripen them properly. So many Lincolnshire Fenmen now use Irish seed and the Scotch system of early digging.

**Norfolk** gives a similar instance of the human "reaction." Its seasonal changes of temperature and rainfall show distinct likeness to those of Normandy, which is the part of France most favourable in soil, climate, level, and supplies of manure, to the growth of wheat. The Normandy farmers, who have greatly improved their methods in recent years, and co-operate in every way with one another, noted that, while their average yield was under 20 bushels per acre, that of the Norfolk farmers was over 30 bushels. They preferred their own kinds of wheat, but wished to have a larger yield; and they decided to send some of their own seed to Norfolk, and to bring back the harvested crop for sowing in Normandy. The result was astonishing; indeed, the demand for the English-grown "French" wheat for sowing *in Norfolk* was so great that the Normandy farmers could not get as much as they wanted.

**Natural Products.**—This experiment was a deliberate attempt to make use of special local conditions, and so to recognise the fundamental principle of Geographic Control; and its success is a guarantee of its being repeated, probably on a much larger scale. But its importance is not confined to the immediate present. It is evidently a step towards a better classification of products in Economic Geography. They should be classified, not as "Natural" and "Artificial"—what is provided by Nature for man without any effort on his part, and what he provides for himself, but as "Natural" and "Unnatural"—those which are, and those which are not, produced under the most favourable conditions. To use a bit of land, for instance, for an unsuitable crop is a waste of time and labour, money and opportunity; but deliberate attempts to avoid such waste are characteristic of advanced civilisation. Primitive man, in his habits and products, reflects the influence of his geographic surroundings very clearly, but quite unconsciously. With an advance in civilisation man is able to react so much on his environment that its influence is not so obvious, though it is really working even in the most unlikely cases.

## CLIMATE

**Holiday Lands.**—For instance, it almost seems stupid, at first sight, for people to go for their summer holidays to places where the summer is always more or less wet; but there is a definite climatic cause at the back of the proceeding.

Thus, thousands of people go every year to the "**Lake District**" of Cumberland and Westmorland. There are many other parts of England where the climate is equally healthy, but there is no other part with such beautiful scenery, and this beauty has an intimate relation to the rainfall. The map shows how the land is a land of lakes and mountains, both radiating from the great peak of Helvellyn; and the cause of this curious symmetry is that originally there was just one huge dome-shaped mountain, of which Helvellyn seems to be the core, as Scafell and Skiddaw are outlying fragments. These "fragments" are still more than 3,000 feet high, and their height and their nearness to the sea and to the warm S.W. winds cause them still to have the heaviest rainfall in England; and, of course, in olden days, when the height was much greater, the rainfall must have been much heavier. Consequently, the original "dome" was weathered by storm and stream into its present form; and where the weathered gorges have been "filled" by streams, we have such lakes as Windermere and Grasmere, Keswick and Ulleswater.

The great lakes of the Grampian district—Loch Tay, Loch Katrine, and Loch Lomond—have had a similar history; and, though the mountain mass is much larger than in England, it consists essentially of detached units, the result of which can be traced in the very definite limits of such old political units as Breadalbane, Badenoch, and Mar. The very presence of lakes suggests that the land is going through a change of form. For rivers, in passing through lakes, always tend to drain them away by blocking up the head with silt, and cutting away the foot in the effort to get out.

If people do not go to "the Lakes" for their summer holiday, they often go to the **seaside**; and here again geographical conditions are the deciding element. Along the low sloping shores of Lancashire there are magnificent sands, as at Blackpool and Southport; and, as a dense population has grown up on the neighbouring South Lancashire coalfield, these sands are conveniently near and are very popular. People who want a bolder and more bracing coast, can find it where Llandudno faces north in the lee of Great Orme's Head, or at Whitby and Scarborough, or at Cromer and Hunstanton; but the keen east wind that blows on the east coast, especially in Spring, is rather trying to invalids. If a mild climate is essential, it must be sought on the west or the south coast, best of all in the south-west corner, at such places as Penzance and St. Ives; but the insular climate of Bute, coupled with the beautiful scenery of mountain and glen and kyle, makes Rothesay equally suitable, especially for those who prefer a cooler latitude. People whose special need is for warmth, can find it under the southern escarpment of the South Downs, *e.g.* at Bournemouth and Ventnor; and, in any case, the choice of places will often be decided by ease of access—Londoners, for instance, having easiest access to the dry and bracing east coast, *e.g.* at Margate, Ramsgate, and Deal, or to the eastern half of the south coast, *e.g.* at Folkestone and Hastings, Eastbourne and Brighton.

**Inland places** also have their supporters, especially amongst rheumatic people. For instance, Bath has natural hot-springs, which fed the old Roman baths there, and lies sheltered in a natural amphitheatre of hills, which give it much natural beauty; and Cheltenham has very similar advantages, though its mineral springs are less famous. Matlock and Buxton, in addition to mineral springs, are perched high on the limestone hills of the Peak District—famous, like almost all limestone areas, for its caves. It is through such caves and cracks that the rain-water sinks down into the earth—dissolving the limestone, and thus enlarging the caves as it goes—until it reaches a depth where the internal heat of the earth warms it; and, when it is warmed, it easily dissolves some of the substances through which it flows, *e.g.* sulphur and iron. As the weight of water above this subterranean "boiler" increases, the warm mineralised water must find its way out somewhere—as a mineral spring.

## POLITICAL CENTRES

**Town Sites.**—The mountain mass is not only much larger in Scotland than in England, but also much higher and much steeper; and therefore—even if the rainfall were not also heavier—the chief Scottish rivers, would have greater volume and faster pace than the English. And this causes them not only to cut the long narrow troughs which form the typical glens and straths of the Highlands, but also to carve broad estuaries, which help to compensate for the uselessness of the rivers themselves for navigation; so that important commercial centres in **Scotland** are generally much nearer to beautiful scenery than similar centres in England. For instance, the foot of Loch Lomond comes within five miles of the Clyde below Glasgow; and even the mouth* of the "dashing Dee," which comes tumbling down past Braemar and Balmoral from above 4,000 feet on the Cairngorm Mountains, has been made into a good harbour.

Though the Dee falls over 2,000 feet in the first three miles of its course, its average pace is not so great as that of its neighbour, the Spey; and the greater pace has given the Spey a greater cutting power, so that it has carved a very deep valley. This valley has become an important railway route, partly because of its length and depth and the difficult character of the mountains on both sides, but mainly because it has—*viâ* Glen

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* *Aberdeen* means the "mouth of the Dee," as *Aberystwith* means the "mouth of the Ystwith."

Garry and the famous Pass of Killiecrankie, cut by the Garry—easy access to the Tay valley; and the importance of the Tay valley is due to its being, like the Forth valley, one of the few good links between the Highlands and the Lowlands.

Under such circumstances one expects to find the **Lowland** power in olden days concentrated round some river-girt, castle-crowned rock, at the highest point to which the river is usually navigable into the fertile agricultural "carse," or drained marsh, while the limit of Lowland influence will be marked by outposts of civilisation in the shape of religious foundations nestling under the earthly protection of a fort-crowned hill. Perth and Stirling, the great road and river and railway junctions of central Scotland, with their important military depots, still command practically all the traffic between north and south, while the old cathedral towns of Dunkeld* and Dunblane have lost their old importance.

**The Border** land between England and Scotland, especially in the broad fertile plain of the Tweed basin, offered many similar sites; but the fertility of the plain made the religious foundations richer than in the north, as the greater danger of the position made it necessary for the castles to be stronger. What is called the "Scott Country" is specially famous for its ruined abbeys and castles, as at Melrose, Dryburgh, and Kelso. It is quite typical of such an area that the site of the lowest ford by which armies could cross the Tweed east of the Cheviot Hills, should be now a railway junction, and should have given its name to the regiment of the Coldstream Guards.

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* *Dunkeld* ("The Fort in the Hazelwood") is still surrounded by remains of Shakespeare's "Birnam Wood."

The importance of isolated crags has now died out: towns do not need now to be placed on such sites for safety; and, if placed there, they cannot expand without losing their essential "hill" character, and descending on to the plain. But, amongst our oldest towns, such sites were the rule. The great castles of Edinburgh, Stirling, and Dumbarton stand on such crags; and Ireland has similar sites in the old religious centre of Cashel, the river-girt, castle-crowned rock of Kilkenny, and the famous scar of Londonderry. Sometimes, where there was otherwise a very suitable position, but no hill, an artificial mound was made, as at Downpatrick, or Dun-Patrick. The position was so important, on the isthmus between Dundrum Bay and Strangford Lough, that a vast mound was made half a mile wide, and with three ramparts, to defend the little port below it. This was the old capital of the Ulster kings.

In **England** most of the old "hill" towns are small, perhaps because their old military character, especially the great fortified wall, prevented their expansion; but many of them are still religious and political capitals, and almost all of them are railway junctions, the one common feature being control of a great route—of trade or war. Carlisle and Chester are typical instances. Both stand on red sandstone rocks, and in each case the castle and the cathedral are built of the same stone; and Carlisle commands the route round the Eden estuary between the Cheviots and Solway Moss, as Chester commands that round the Dee estuary between the Welsh hills and the Pennines. Both were easily reached by the small ships of olden days, but in each case the contraction of the tidal-wave into the funnel-shaped inlet causes the tide to rise very fast and very high. Similar conditions are found on the north side of the

Solway "Marches" at Dumfries, and on the south side of the Welsh "Marches" at Chepstow; and the consequent bore at the latter is one reason for Newport having taken the place of the "old-port" at the mouth of the Wye.

This bore reaches as far as Gloucester, which was therefore the first really safe port for the small ships of old times; and, as the river was also narrow enough here to be bridged, the city became very important—with its typical castle and cathedral, and now its railway junction. The river is now embanked below Gloucester, but the riverside plain was enriched for centuries by the mud left by the floods; and it is partly this fertility, and partly the mild "oceanic" climate, that has made the Vale of Berkeley famous for its "Double Glo'ster" cheese. Above Gloucester the riverside plain has also been greatly enriched by mud left by floods, especially in the Vale of Worcester and the Vale of Evesham; and the Pershore (literally "Pear-shore") district between the two vales is now one of the chief fruit-growing areas in England.

## ECONOMIC CENTRES

**Local Industries.**—It is to precisely such local advantages that we owe the rise of a particular industry in a particular place, and the character of the prevailing industry obviously affects the habits of the mass of the population; but it is not always easy to decide the comparative influence of the purely physical and the purely climatic causes. For instance, the Cheddar cheese of Somersetshire rivals the "Double Glo'ster," and is made under the same climatic conditions; but it comes, not from an alluvial plain, but from the limestone slopes of the Mendips—with their typical caves and gullies.

Even when the physical cause seems obvious, it is not safe to ignore climatic and other conditions. For instance, wherever the lias clay is found flanking the oölitic escarpment, there good cheese can be made, whether the climate be that of Somersetshire and Gloucestershire, or of Leicestershire and Huntingdonshire—round Yeovil and Tewkesbury, or round Melton Mowbray and Stilton, with an average yearly rainfall of 37 inches or of 27 inches. On the other hand, all the places mentioned have the same average yearly temperature of 49° F.; and Wensleydale—like Cheddar, in a district of carboniferous limestone, but with distinctly less heat and more rain—produces some of the finest cheese on the market.

**This carboniferous limestone** encourages horse-breeding as well as cheese-making. Many of the best cart-horses in the world are bred on the carboniferous limestone of Clydesdale and West Yorkshire, as many of the best hunters are bred on that of Tipperary and Galway. In the case of Tipperary, coal is actually mined in the neighbouring county of Kilkenny; and the dairy industry, which includes the making of condensed milk at Clonmel, is now really more important than the horse-breeding.

The physical cause might seem to be working alone in the case of an industry closely connected with the character of river-water. For instance, the water of the Frome at Stroud, like that of the Leven at Alexandria, is peculiarly suitable for dyeing "grain," *i.e.* red, colours; both have easy access to coal and to large markets, and the one is as famous for "uniform" cloth as the other is for "Turkey-red." So the water of the Tay has given Perth the largest dye-works in the world; the water of the Esk at Penicuik is very suitable for paper-making, and the great printing-works of Edinburgh require large quantities of paper; the water of the Dane and other "Peak" tributaries of the Trent has given rise to—or greatly assisted—the silk industry of Macclesfield and Congleton, Leek and Derby.

**Textiles.**—But why silk? Why not cotton? Access to coal and raw material and markets is as easy as it is for the line of "cotton" towns along the torrent-scarred hills of East Lancashire; but the rainfall—under the lee of the Welsh mountains—is 12 to 15 inches less, and the relative humidity is much lower, than in Lancashire. This is more suitable for an animal fabric than for a vegetable one; or, if the latter is used, it must be more or less confined to lace and hosiery and other "open-work" purposes, as at Nottingham. All the mass of the people on or near the coal-bearing flanks of the Pennines are, therefore, involved in textile work; but, as you go eastward across the range, you find woollens coming in, *e.g.* at Rochdale, as you find silks coming in when you turn to the south.

It is, therefore, not the access to Atlantic-borne cotton or local coal or Pennine water-power that has drawn the Lancastrians into the *cotton* trade, but their high relative humidity; and the towns with the most humid climate and the best water control the spinning, *e.g.* Bolton and Oldham, while the chief weaving centres are in the drier Ribble basin, *e.g.* Preston and Blackburn. Of course, the Bolton water is admirably suited for bleaching and dyeing purposes; and an east wind at once alters the humidity. The cotton-spinners, therefore, have one great advantage over most of us—they may have fine weather for their holidays, just because the best time to give them holidays is when the dry east wind makes the cotton "obstreperous."

And it is equally significant that Arkwright was a barber in Bolton, and made—by dyeing hair—the money which he devoted to working out the inventions which revolutionised cotton-spinning.

**Machinery.**—Eventually these natural advantages drew, as they were bound to do, the cotton industry to Lancashire; and this meant the dependence of the whole county on machinery, far more than half the total number of "mule" spindles in the world being in England. But a machine can only teach what it practises; its work is practically perfect, and therefore it cannot make any progress or improvement. Thus it is essentially non-moral; and, when people are poring over it for hours, it is apt to breed in them an idea of its own "perfection" and "cocksureness." When they are more or less uneducated, this sometimes leads to a bumptiousness which is rather out-of-keeping with bodies enfeebled and dwarfed by factory life, and which finds vent in the Lancashire version of: "What the Bandar-log think now, the jungle will think later." But it is the same essential faculty, though disguised as a far-seeing and well-founded self-confidence, that has given England so many really great men from Lancashire. At the back, then, of any unselfish demand for limiting the hours of textile workers is the conviction that the nation ought to prevent so many thousands of her citizens from spending more than the barest possible minimum of time over a medium which practically denies the fundamental condition of human happiness—progress.

This cotton industry is at present based on coal, and this introduces another element.

**Miners.**—The Lancashire coalfield has its nominal centre at Wigan, but it covers a total area of over

200 square miles, lying roughly between St. Helens and Burnley, Chorley and Oldham; it covers practically the whole "cotton" area, and contains some of the deepest workings in the kingdom. A mining population is, therefore, blended with the textile population; and at once a gambling element is introduced. The hard work and the constant danger mean high pay; the high pay breeds self-esteem; and the belief in your own judgment and the constant taking of risk seem always to encourage gambling.

But in Lancashire there are no chalk "Downs," with their typical flat-topped ridges, porous soil, and short springy grass, such as enclose what is called the "London Basin," and formed in olden times the highways to Stonehenge. They were highways then because the mass of the lowland was forested marsh, while they were porous and treeless; and to-day they provide such racecourses as the breezy flat of Epsom on the North Downs, where the "Derby" is run, and the East Anglian Ridge at Newmarket. Gambling in Lancashire has, therefore, as a rule, comparatively more to do with greyhounds and pigeons and football than with horses.

**Site Control.**—These treeless downs were of very great importance in former times. They gave a natural line of approach to London from almost every quarter except the north-east, so that now every great railway, except the *Great Eastern* and the *Great Western* (which uses the Thames-cut gap at Goring), has to tunnel its way into and out of London. When people rode over the hills instead of going by train through them, such places as Blackheath and Bagshot Heath were notorious for highwaymen; and on the Bagshot (*Bags-holt*, "Badger's Copse") Heath there was evidently abundance of "cover" in which to hide, because the chalk is topped with sand.

**Nearness to London** now makes such sites suitable for market-gardens, schools, and suburban towns, as at Mitcham, Harrow-on-the-Hill, and Hampstead; indeed, "site control"—*i.e.* nearness to London—dominates all the "Home Counties," though London in turn depends absolutely on the Chilterns for its water-supply.

It is nearness to the Metropolis, for instance, that accounts for the absence of good old independent towns—for the laying-out of hills as parks and pleasure-grounds, and of flats as market-gardens and football or cricket grounds—for the preservation of forest in earlier days as "chases" for Royal sportsmen. If in this forest there was a sand-topped hill, it would not only be above flood level, but also would have a dry and broken surface, an acceptable home to heath and pine-copse. Such a site always had an attraction for monks, and the monks of Westminster were no exception to the rule. They seized the one nearest to them, and made it their "Home-stead"; the fish-ponds were made in the reign of Henry VIII.; the heath proved to be a fine site for watching the hollow way up which the Great North Road ran, as the *Great Northern Railway* runs now, past "Holloway" station; fog, too, creeps up the depression still, as it did when Warwick lost his life on the edge of Hadley Wood; and fog was thought to have some power of spreading plague in the dreadful years 1665-6. Then crowds flocked to the chalybeate well on the Hampstead Heath, as they flocked to similar mineral wells at Epsom and Tunbridge; and so the fortune of Hampstead was made. 6

## STRATEGIC CENTRES

Farther away **the Downs** have more strategic importance. The remains of British and Roman camps show the military value, even in the earliest times, of treeless heights overhanging the sea, especially where they were backed by the Weald, with its stores of iron and of oak for smelting purposes and for shipbuilding, as behind Rye and Winchelsea, Hastings and Lewes. When Norman dukes came to reign in England, another consideration came into view—the natural lines of communication with Normandy. The "Narrow Seas" widen out greatly to the west of the longitude of London, leaving Newhaven and Fécamp—now represented by Newhaven and Dieppe, because the connection is essentially with Paris, not with Normandy and Maine—as the most westerly ports across this part of the Channel. But the sea "narrows" again between the Cotentin peninsula and the Isle of Wight, putting Cherbourg into obvious relations with the Solent. Access inland here was easy, *viâ* the Stour and the Avon or the Test and the Itchen. The Avon route, which leads directly up to Stonehenge, made Wilton ("Wily-town") the political and religious capital of Wessex, as the Down-pastures make it now one of the chief sheep-markets in England, though—once the danger of invasion was past—Salisbury, at the confluence of the Wily and the Avon, had a better commercial position; and the Itchen route made Winchester (*Wintar-ceaster*, "the Plain-castle") first the Saxon capital of England under Egbert, and then the favourite seat of the Norman Court.

When the English Court was subsequently moved to London, the natural lines of least resistance between the two cities ran through the North Downs by either the Basingstoke Gap or the Farnham Gap; and it is quite appropriate to the geographic conditions that the approach on London from both gaps should be guarded by the great camps of Aldershot—that the relief should allow the North Camp to be divided from the South Camp by the Basingstoke Canal—and that the railway which now threads both gaps, should have its terminus at "Waterloo."

These Downs are not rugged or high, nor difficult to climb or to march upon; but they are lonely and treeless—because waterless. Abundance of rain falls on them, but the chalk is so porous that it soon disappears. It is this fact, therefore, and not their value as actual physical obstacles, that made them important from the strategic point of view. They give a wide outlook, and they withhold water and other necessaries. Their importance is waning, however, for modern methods of agriculture and increasing population are encroaching on their lonely spaces, just as on the "beat" of the old-fashioned sportsman who shot behind dogs.

## CHAPTER II

## TEMPERATE MONSOON ASIA

**The original home of the Yellow Man** was probably the Tibet "plateau"—in days long before it had been raised to its present height, and hemmed in by almost inaccessible mountains; and from this home the various branches of the race dispersed northward and westward into areas of dry climate with extremes of cold, or southward and eastward into areas of hot climate with extremes of moisture. Scattered over the desert and steppe, therefore, we now find the Mongols proper—fatalistic and apathetic, sullen and reserved; massed in the Monsoon area we find frugal and industrious peoples in temperate latitudes, *e.g.* in China and Japan, and indolent and reckless peoples in tropical latitudes, *e.g.* the Malays and Siamese.

**Buddhists.**—The mass of these Monsoon peoples are nominally Buddhists, but essentially spirit-worshippers, worshipping not only disembodied human spirits (especially those of their ancestors), but also the "innumerable spirits, good or bad, which people earth, air, and water, heaven and hell."

**Physique.**—The typical traits include high cheekbones, oblique eyes, and lank black hair, *not* growing in the form of a beard. The presence of a beard, therefore, at once becomes significant. In the case of the Koreans and the "hairy" Ainus—as in that of the degraded Blacks of Australia, whose Caucasian beards look most incongruous above their typical calfless Negro legs—the beard speaks of a Caucasian element; and this in turn may account for the great importance and high civilisation of Korea in very ancient times, as the blend of Caucasian, Mongolian, and Malay in the Japanese may account for the remarkable characteristics of that people. In this case the Mongol element seems to show most in their physical appearance, *e.g.* their short stature and lank hair; the Caucasian element shows most in their very white skin and their mental qualities, especially that sense of personal honour which is so feebly developed in most Asiatics; and the Malay element shows most in their emotional and religious qualities, *e.g.* the deification of their rulers, and that most typical of all the "heavenward" aspirations of a sailor race, the flying of kites.

The influence of the fishing race is, again, very strong in Burma, where another peculiarly un-Asiatic trait is found in the profoundly democratic equality of the people. This is quite typical of a fishing race, as is the high position held by women; and the Buddhist religion itself is completely transformed by the democratic influence, even the priesthood not being in any way a special or privileged class. Indeed, every man is a priest for a shorter or longer time, first going to school in the monastery, and then entering the priesthood and wearing the yellow robe.

**Climate.**—The most important geographic influence over all this area is climatic—the Monsoon, due to the alternate domination of land and sea; and the indrawing of moist winds to the heated interior in summer results in most prolific vegetation, because the heat and the moisture come at the same time, and prodigious denudation, because the heaviest rain comes when the soil is most expanded. The temperate belt must be distinguished, however, from the tropical. In the former, the results of denudation are seen partly in the vast deposits of wind-blown loess, which implies great extremes of temperature rather than torrential rainfall; and the cold, dry winter, characterised by cold, dry, "yellow" winds, blowing outward from the high-pressure area of the interior, cleans and pulverises the soil, gives the plants a long resting time, and braces and energises man. In the tropical belt, on the contrary, there are miles and miles of alluvial swamp; and, given the moisture, there is nothing to check effectually the growth of plants, *e.g.* bananas and such palms as the areca and coconut, so that there is practically no anxiety about the food-supply.

## CHINA

The essential condition of these Monsoon phenomena is the meeting of vast areas of land and sea, the one very hot in summer and very cold in winter, while the other is cool in summer and warm in winter. And, as China not only faces the hugest ocean in the world, but also is on the edge of the hugest continent in the world, and cut off to landward by the highest and largest plateau in the world, she occupied—in days when transport was slow and difficult—a position of profound isolation.

**Chinese Isolation.**—Isolation, fertility, and extremes of dry cold and damp heat—what have these conditions meant for China? In the first place, the isolation has been peculiarly complete and effective, because the boundaries are not artificial frontier-lines plotted out mathematically by man, but broad tracts of land that form real obstacles to communication. Thus, in the north a broad belt of mountain and steppe —supplemented, where there seemed to be need, by the 1,600 miles of the Great Wall—separates China from Mongolia and Manchuria; in the west the Tibetan escarpment is so difficult and intricate that to this day there is only one regular route up it—*viâ* Tachienlu and Batang; and along the south there are jungle-clad mountains, pierced only by the tortuous valleys of wide, deep, swift rivers, such as the Irawadi and the Mekong. Inside these tracts of natural boundary the Chinese were so much isolated that it became as natural for them to look upon their land as the "Middle Kingdom," the centre of the world, as it was unlikely for their early development to be in any way interrupted from outside. No visitors, traders, or conquerors were likely to bring, *e.g.* new words into the language; and, with no means of comparing themselves with other people, the natives came to believe that they were *Jins*, or *Chins*—"*The* Men."

**Chinese Civilisation.**—And they certainly were ahead of their "neighbours," mainly because of the fertility and the river-transport inside these safe frontiers. The fertility is extraordinary, owing to the fact that the hills are covered almost as deeply with wind-blown loess as the plains are with river-borne alluvium. The climate and relief emphasise this. The Peling range, between the Hwangho and the Yangtse areas, is an old granite backbone that forms a real climatic barrier; the heaviest rains fall on the highest mountains or those nearest to the sea, and the drier parts of the land can generally be irrigated with very little difficulty or get sufficient summer rain.

**The fertility** of the loess—due to its rich mineral elements never having been washed away by rain or exhausted by plants—led naturally to agriculture taking the form of gardening, *i.e.* being a matter of "hand" cultivation of very tiny "holdings"; and the climatic barrier of the Peling range, like that of the Alps in Europe, made the products north and south of it more or less "complementary," thus leading to exchange, *e.g.* of the rice and sugar of the south for the barley and beans of the north. The consequent interdependence of the areas inside the natural frontiers favoured the development of a people homogeneous in language, customs, and religion.

Thus, natural fertility, land cultivation, and climate combined to make agriculture give a great return; and, though the annual winter made industry and foresight necessary, the people could have leisure—at all events, until the population became very dense. The latitude, too, guaranteed a fairly long winter day, without clouds to interfere with the light, so that the need for artificial light, in days when all such light was very feeble, was minimised. Above all, there were the great rivers.

**Transport.**—In days long before the invention of railways or even of road-making, as still where there are neither railways nor roads, no towns could really prosper except on or near a waterway; and China has more suitable sites for such "early" towns than any other country in the world. Town life was, therefore, possible in almost the earliest times—though up to the present day centres of population are rather areas than spots, just as the frontiers are rather tracts than lines—and thus the people got that intellectual stimulus which is felt most strongly where there is constant and varied intercourse between man and man.

**Early Progress.**—The great development of early times was, therefore, mental as well as material. Thousands of years before Christ there were schools and school-books in China; indeed, the Chinese civilisation is one of the oldest in the world. Some one has said that the way to realise the age of China is to suppose that a man who had been a great traveller in the days of Solomon, could visit the scenes of his old journeys again now. He would be disgusted with the ruin of Solomon's old kingdom, the wonders of its irrigation agriculture long vanished before the inroad of pastoral nomads; he would see in Egypt many of the strange picture-writings on which he had seen the old Egyptians working, but there would be no one left who could write them or even read them; but, if he went to China with some of the "cash" in his pocket which he had used on his previous visit, he would find that they were still current, and that he could buy the same things as he used to buy with them.

Now what would the effect of all these geographic conditions be? Let us take just one point—the language.

**Conservatism.**—If the Chinese were persuaded that they were *the* ideal men, and that they lived in the centre of the universe, they could see no object in changing either their home or their ways of doing things; and, if so, in the course of 4,000 years and more, they were bound to develop an extraordinary type of conservatism and power of inertia. That in itself would have affected the language; but, as we have seen, there was another consideration—their early mental development had included the art of writing, and schools. Now a language is very unlikely to change much after it is once reduced to writing, especially if the written words are learnt by children.

Still more would this be the case if, as in China, a new "picture"-letter had to be invented for every new word, such as are brought into a language by visitors to a country, by traders, by conquerors.

**Language.**—Amongst an old, old people, who have made no progress, it is not very strange, therefore, to find a very primitive form of language—in fact, a "Baby" language, consisting almost entirely of short words of one syllable, and the meaning indicated by a picture. At the same time, but for this picture language, the people would probably never have become really united. Communication inside the country, apart from the rivers, is not very easy; the Peling range is a great barrier between north and south; and, as the loess weathers into steep-sided narrow gorges, communication in some parts is like threading your way through a maze. One result of this is that each district has more or less a dialect of its own.

For instance, this picture-letter— 人 —is known in all parts of the country to represent a "featherless biped," *i.e.*, to mean *man;* but in Peking it is called *jin*, in Canton *yan*, in Ning-po *ning*. The Peking word would be understood probably over all northern and most of central China, where the Mandarin dialect prevails; but in the south even places so near to one another as Amoy, Swatau, and Canton, would use quite different words.

**The people** are, however, curiously homogeneous, partly because of the character of their frontiers and partly because of the similarity of their occupations; and their number is 400,000,000. Wherever you go, you see people; the country has not only the largest population in the world, but the most evenly distributed population. One result of this is that, though the soil is so fertile, and the rivers teem with fish, everyone has to work hard, and every scrap of land has to be used; and even then thousands of the people emigrate every year, and many of those who remain at home live in caves or on boats.

**Towns.**—It is not safe to judge the population of a town in China by any English standard, because the people live under such different conditions. For instance, the houses have usually only one storey; and, as each room has a roof of its own, a rich man's house, even without its gardens and fish-ponds and shrines, may look like a small village. There are very many towns, all more or less walled, and most people prefer to live inside such a walled town; and out in the country villages, where there is no wall, there is a high "windowless" round tower, in which the villagers and their beasts take refuge in time of danger, the beasts on the ground floor and the people in the storey above, which has a few slits for windows. As the houses are crowded together very closely, and the streets are very narrow so as to economise the precious space, the towns always look dark and cramped; and the gloom is increased by the practice of stretching awnings (made of bamboo mats fastened to bamboo poles) across from roof to roof to keep off the sun, the canopy also serving to imprison the various unpleasant odours which rise from a city of perhaps 1,000,000 persons crowded into 1,000 winding streets (*cf.* p. 47).

The only obvious advantage of this crowding is **warmth** in the dry, cold winter; for, though the dryness makes the cold more bearable, the actual temperature is very low. In the south, of course, the winters are much less cold than in the north; but even in the south the people wear two or three coats, one on top of the other. Elsewhere it is quite characteristic for a considerable portion of the floor-space of every house to be occupied by a large brick oven, on which the people sit and have their meals, and sleep at night. Unfortunately, the staple food of the country, rice, is deficient in warming, fatty elements as well as in nitrogenous elements; and, though this may supply a climatic excuse for the Chinaman's ecstasy over a fat duck or goose or pig, it does not compensate the poor man. All, rich and poor alike, eat the same food—rice; the difference is in the quantity, not the kind.

## JAPAN

**Site.**—A narrow, but shallow and stormy, sea separates China from Japan; and it is characteristic of the region that the wind blows in winter out from the continent, and in summer into it. The fogs and snowstorms which are so common in winter, were bound to deter the stay-at-home gardeners of the continent from venturing across to Japan then; and the inblowing Monsoon would not help them across in summer. Japan was likely to be isolated, therefore, not only as an island group, but also by the character of its seasonal winds—except perhaps from islanders living towards the south, *e.g.* the Malays (*cf.* p. 19).

**Structure.**—There are, of course, many respects in which the isolation of Japan produced results similar to those in China; but there are also important differences. It was originally part of the mainland, and its present separation from the mainland shows that it lies along a region where the earth's crust is subject to considerable disturbance. It is also very mountainous, near very deep sea, and exposed to torrential Monsoon rains.

In such a region these conditions render the land subject to constant earthquakes and volcanic disturbances; and there is at once less likelihood of our finding, *e.g.* large permanent buildings, and more likelihood of the inhabitants having learnt to face sudden danger with composure.

**Composure.**—This composure is one of the most obvious characteristics of the people, and one sees it even in the smallest children. They bear pain without a murmur, and are always quiet and polite even in the face of much provocation. Indeed, they seem to us quite unnatural, or at least terribly "old-fashioned"; and the latter impression is strengthened by the fact that there is no distinctive kind of dress for children—which at all events prevents adults from trying to dress like children. The Japanese children dress exactly like their parents, and—except in the matter of colour—small boys and girls also dress alike. In colour there is a difference, as the boy's clothes ought to be yellow, while his sister's are red. Why this difference of colour?

**Buddhist Yellow.**—The fundamental reason is that these Monsoon lands of South-Eastern Asia are essentially Buddhist, and Buddha was a man. Ancestor-worship, therefore, runs through the males of a family; and this makes the boy far more important than the girl. But these "Buddhist" lands are rich in plants, *e.g.* cutch and safflower, which produce dyes, especially yellow and red; and one of these, turmeric, is not only one of the very few dyes which will fix themselves on vegetable fibres without a "mordant" (*i.e.* usually a mineral salt), but also one which can be converted by an alkali (*e.g.* the ashes of the plant) from its normal yellow into a red—as a subordinate colour. At all events, yellow became the typical Buddhist colour, being definitely prescribed as the proper colour—because the cheapest—for the cloak which the monks ought to wear over their rags.

**Boys and Girls.**—Except in this one important respect, boys and girls are on fair equality, and they share between them the two lucky numbers—5, evidently referring to the fingers, and 3. At the age of 5 a small boy first puts on hakama, *i.e.* trousers; and his "Feast of Flags"—a very typical observance for a fishing people—is held on the 5th day of the 5th month. The small girl ceases to have her head shaved at the age of 3, and her "Feast of Dolls" is on the 3rd day of the 3rd month.

**Dolls.**—This "Feast of Dolls" is very important, having a very great effect on the vividness of the ancestor-worship. The O-Hina, the "Honourable Dolls," are kept with the greatest care, some being hundreds of years old; and, as each doll is dressed in its original costume,* and each doll's-house has its original furniture, a strong historic sense is fostered in the people. This sense is often lacking in a land where, as *e.g.* in Japan and Russia, houses are regularly built of wood, and thus very liable to rot or be burnt; and in this respect the Japanese present a marked contrast to the Russians.

**Clans.**—Of course, the isolation of the country was likely, in this respect, to make the people not only self-centred and self-contained, but also very conservative. It was too far from the old centres of civilisation to have any share in early international commerce; and at the same time the number and the varied relief of the islands gave rise to a good deal of rivalry, peaceful and warlike, which would develop strong "clan" feeling and lead to the careful preservation of historic memories.

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* Or, if that had fallen to pieces, an *exact* copy of it.

This "clan" feeling was very strong under the old "Feudal System," under which the lord, or Daimio, and his Samurai, or gentry, formed an indivisible self-contained unit. The gentry lived only to serve their lord—in war, and held all kinds of trade and industry in profound contempt. When the Feudal System came to an end in 1868, and the Samurai were disbanded, the need at once arose for them to earn their living; and to them the most obvious way of doing this was to serve—in some capacity, *e.g.* either to serve an individual as a domestic servant or to serve the State as a policeman. It is as typical of the land, therefore, that ladies should not be ashamed of doing house-work, and that you should always, in speaking to a servant-maid, address her as *San* ("Miss"), as that the police service at once became admirable,—because these Samurai were accustomed to military command, they were trained athletes and wrestlers, and they possessed the traditional respect of the people.

**Home Life.**—The Japanese, as we have seen, are typically "Yellow" in their physical characteristics, *e.g.* their hair, which is lank and black, and which makes, by its lack of lustre, an excellent background for ornaments, *e.g.* a comb or long pin, usually made of "tortoiseshell" from the innumerable turtles caught off Nagasaki; but habits change more easily than physical features, and the Japanese habits are not so typically "Yellow."

All typical sides of the national life may be intimately related to the structure of the islands and their Monsoon climate, *e.g.* the presence of alluvial "fans" at the mouths of valleys as ideal rice-grounds, and the facilities for irrigation,*—the abundance of china-clay in the decayed crystalline rock,—the development of modern industries and "Sea Power" in connection with the rich coal-fields in the old sedimentary rock,—the dense undergrowth of a typical Monsoon climate, and the consequent lack of pasture, with its accompanying dairy, wool, and leather industries.

The last consideration obviously covers both food and clothing. **Food** is, of course, the prime necessity of life. There are climates in which, as in parts of Japan in summer, people practically do not need clothes or shelter or fuel, or almost anything else except food; and even in England men will go without anything else rather than food. But "One man's food is another man's poison"—not only in the case of individuals, but also in the case of whole classes of men and areas of country.

The fur-hunter north of the Great Slave Lake must eat as much animal fat and other heat-producing foods as he can get; the British officials in Bonny and Brass and other towns on the Niger Delta, if they adopted the same diet, would be dead in a week. If one travelled from the Equator to the Arctic Circle, one would find that, as different latitudes and altitudes brought with them marked differences of climate, one would have to make corresponding changes in one's own diet; and in each country there would be some product, or products, which would provide the typical—and probably the most suitable—food of the people.

Civilisation is altering this. Modern methods of transport make it cheaper to send, *e.g.* mutton over the 12,000 miles of ocean between New Zealand and the Thames than over the 50 miles of land between the South Downs and London; and the White man, especially if of English-speaking race, insists on having his own usual food—whether very appropriate or not—wherever he happens to be on the face of the earth.

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* A favourite occupation for boys is the making of, and playing with, toy water-wheels.

**Clothes.**—The fundamental relations between climate and clothing are much the same as those between climate and food. The climate decides, in the first place, of what material the most suitable clothes should be made, and then whether or not such material can be produced on the spot.

The latter is obviously the more important question, especially before the development of commerce. The natural thing is for men to use the best they have at hand, even if it is not the ideally best; but "best" means very different things in different places. For instance, in Japan, where the climate is very favourable to the silkworm and equally unfavourable to sheep, silk may be an article of common use, as eider-down is in Iceland, whilst wool may be a luxury.

Both these, however, are animal products; and, though Japan is well north of the tropics, its summer conditions are very "tropical," and we may find that the most suitable clothing is made of some vegetable product, not an animal product at all. The general rule is the same for clothing as for food: use plant products where plant life is most luxuriant, and *vice versa*.

In both respects Japanese life is very simple. Their usual food consists of rice, tea, fish, various jungle vegetables, and sauce; and their clothing is either of cotton or of silk. The forested hills are as favourable to the tea-plant as the alluvial plains are to the rice;

and the absence of dust and city* smoke are as favourable to the quality of the tea as the high latitude is to that of the rice. The cold Kurile current brings swarms of edible fish to the west coasts of the islands, and the "Monsoon" jungle provides ferns, bamboo shoots, etc., in prodigious abundance. The climate is also favourable to the growth of beans—the foundation of the famous *soy* sauce; and the lack of flavour in the other foods encourages the use of sauces and pickles in excess — not to mention the practice of allowing some of the foods, *e.g.* fish, to "mature" until they are "tasty."

**A Typical House.**—Almost all aspects of this "Climatic Control" are epitomised in the ordinary house of a Japanese labourer. It consists of posts—made of the ubiquitous bamboo, a floor—also of bamboo, and a roof of straw-thatch, such as he "thatches" his own head and shoulders with in the rainy season as a protection against the Monsoon downpour. This obviously makes a single open room, but it can be modified.

The land is so subject to earthquakes that it is inadvisable to give the house a second storey or a heavy roof; and the Japanese are so fond of air and sunshine that in any case they prefer, except in very bad weather, to leave the whole of one side—*i.e.* the front—of the house open. But there are obvious advantages in outside walls and internal divisions for this one room; and the cheapest strong material for both is paper, as the country is rich in "paper-making" plants. The paper for the outside walls requires to be oiled, and wooden shutters are added at night. At night, too, if not also in the day, paper-covered frames are fitted into grooves in the ceiling; and so as many bedrooms—or sitting-rooms—as are needed can be provided.

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* Apart from the two cities of Tokyo and Osaka, there are only five towns of any size (over 150,000 people)—Kyoto, Yokohama, Nagoya, Kobe, and Nagasaki.

This almost seems to guarantee an alternation of stuffiness and chilliness; but the removal of the screens in the morning converts the largest house into a single room, which can be thoroughly aired with the greatest ease, and in cold weather you can carry about in your arms a small stove filled with "live" charcoal.

The **furniture** of such a house is equally simple—some thick straw mats, a low stool for a table, a few wooden pillows and cotton quilts, and various "kitchen" utensils, *e.g.* teapots, cups, bowls, charcoal stove, etc. The floor is covered with thick, fine matting, so white that you are afraid to walk on it; and no one does walk on it in boots. Foot-gear for indoor use is limited to thick white "gloves," which serve both as socks and as slippers; out of doors you add straw sandals in fine weather and wooden clogs in wet weather, leather being always a luxury in a climate adverse to the ordinary leather-producing animals.

There are obvious advantages in these arrangements as far as safety from **earthquakes** is concerned, and they throw light on statements such as the following: "The great earthquake of 1871 destroyed 130,000 houses." But there are disadvantages, too. The land is, as its flag shows, the "Sunrise Land"; and in the "sunrise" land it is unfortunately thought unlucky even to sleep in darkness. In every room, therefore, at night there is a lighted candle in a large square paper lantern, so that the slightest earthquake is followed by an appalling number of fires, the bamboo-framed oil-paper blazing magnificently. In modern times the use of lamps, filled with the cheapest petroleum, has been growing;

but naturally this has not lessened the number of fires, though the fumes, like those from the stove, can escape so easily through the chinks in the paper walls that few persons are suffocated.

In this, as in most respects, there is little or no difference between the houses of rich men and poor men. None of them have chimneys or doors or passages; if you want to go from one room to another in a "divided" house, you slide back a "leaf" of the partition. Even in the matter of ornaments there is not much difference. A rich man keeps the mass of his furniture in a cement-built and so-called "fireproof" warehouse, and brings out each article in turn; and even the poorest house will have a vase or two and some flowers.

**Flowers.**—Japan is a paradise of flowers, mainly because the winter—though cold—is dry and sunny; and the favourite flowers of the people illustrate their climate and their history. The people have been warriors for centuries, as shown in the typical historic toys for the boys, *e.g.* flags and swords; and the change from the dry, cold winter to the wet, hot summer, and *vice versa*, is always accompanied by terrific storms, which ruin all flowers, and which the small boys imitate in their top-spinning games, calling their humming-tops "Thunder-tops." The favourite blossoms, therefore, are such as come before the spring storms, *e.g.* cherry and plum, and such as come after the autumn storms, *e.g.* iris and chrysanthemum, the long sharp leaves of the iris being regarded as "sword-blades," and the spreading petals of the chrysanthemum as the radiating gleams of the "rising sun."

# CHAPTER III

# TROPICAL MONSOON ASIA

THESE tropical Monsoon lands, of course, resemble their temperate neighbours in many ways; but in some ways they present interesting contrasts. The purely geographical problem, however, is complicated by important political factors, due to the influence or actual presence of European intruders; and this intrusion has gone so far that now there is only one political unit in the whole area which is even nominally independent—Siam.

## SIAM

It has been said that the whole "Siam" or Shan area, *i.e.* the whole peninsula south of what are still called the *Shan* States, can be divided, like Cæsar's ancient Gaul, into three parts. Each of these is roughly a river basin, and each "basin" is more or less under the dominance of a different Power—the Mekong "basin" under the French, the Salwin "basin" under the British, and the Menam "basin" under the Siamese.

**Length v. Breadth.**—Any country which is confined to the basin—or, at all events, to the valley—of a single river is apt to be found too long for its width, especially in early times or uncivilised regions. In either case transport is usually slow and expensive, and it becomes very difficult to know exactly the right spot from which to try to govern the land. This difficulty has been illustrated again and again in the history of such areas as Egypt and Great Britain, *e.g.* in the political rivalry of Cairo, Alexandria, and Thebes, or of Winchester, London, and York; but it is found even under quite "modern" conditions, *e.g.* in Queensland, the habitable part of which is largely confined to a strip of land parallel with the eastern coast. There the great difficulty is to meet the demands of the sugar-planters of the north, who want to get labour cheaply and to sell their sugar well, without injustice to the miners of the south, who want cheap sugar and high wages.

**T'hai.**—The same kind of conditions, aggravated by tremendous physical obstacles, such as mountains and jungle, prevented the early inhabitants of these three river basins from developing any political unity and founding a powerful State. They just formed a series of independent "clans," calling themselves—as the Siamese do to this day—*T'hai*, "the Freemen," or "the Independents." This name was appropriate only so far as their inter-clan relations were concerned. Internally it was most inappropriate, as each unit seems to have been under a "Feudal" bondage even stricter than that of Japan. The leader, or king, was "free," but every other soul within the unit was his "serf"; and no doubt it is largely the result of such conditions, continued through centuries, that makes the Siamese so lacking in a sense of personal dignity. It also helps to account for their contented spirit: they are not continually fancying themselves overlooked and underrated.

It was this tendency to disunion which ruined the attempt to convert the whole peninsula into a Shan empire, with its capital at Ayuthia, and which eventually has reduced Siam to the position of a **Buffer State** between Burma and Assam. Thus propped up between British and French territory, the people are almost confined to the banks and riverside lands of the Menam, or Maa-nam (" Mother of Waters "). And almost all that is most typical in the native life, houses and food, superstitions and modes of transport, seems to have more or less direct relation to the two great influences—the "Mother of Waters" and the Monsoon.

**Houses.**—In such a latitude the long Monsoon rains (May to November) not only produce a dense growth of "wet jungle," but also make the rivers subject to terrific floods, so that a position which might make a very appropriate site for a house or village in the dry season, is profoundly unsuitable in the wet season. Further, the densely forested mountains which shut in the river basin, are less suitable than the riverside flats for growing rice; and these flats are so admirably suited for rice-growing just because they are subject to wholesale inundation by the river for eight or ten weeks (September and October) every year, while their firmer areas are the natural home of the two indispensable palms of the Siamese—the coco-nut and areca-nut.

All things combine, therefore, to make the people live on or near the great river; and, as the floods practically forbid them to live near it, they have to live on it. In what? It seems to make little difference whether they live in a floating house or in a boat; the former has the more accommodation, and the latter is rather the easier to move. The question of material may also be important, the choice lying generally between bamboo and teak. The bamboo is extraordinarily abundant, and therefore cheap and accessible, and it is very easy to work. But it lacks the weight of the teak, its strength, and its power of resisting both the weather and the white ant. Bamboo may be preferred, therefore, for the house, and teak for the boat.

In any case, experience has taught the Siamese the wisdom of building their houses on a raft made of innumerable bundles of bamboo, as the Mesopotamian boatmen make their timber rafts of numerous "bladders" of inflated sheepskins; for, if one or two, or even a dozen, break or rot or come loose, they are easily replaced. On these bamboo pontoons, loosely moored, so that they may move with the tide, houses of all kinds are built, including even theatres and jails, things for sale —in the case of "shops"—being exposed under a veranda in the front of the house.

**Transport.** — Bangkok, though often called the "Venice of the East," is, except when flooded by the tide, a city of canals rather than a city of islands; but, while Venice has a unique character amongst Italian towns, Bangkok is quite typical of all the towns—or, rather, large villages—of Siam. Indeed, water transport is so obviously the only natural means of getting about the country that there are no *native* vehicles for land use, although there are now some roads; and, when the roads were made, such vehicles had to be imported from neighbouring lands, *e.g.* the rickshaw* from Japan and the gharry from India.

There are, of course, villages not on water; but even in these the houses are built on piles of teak or bamboo, and transport to and from them is mainly done by pony or buffalo. These animals generally live in the "stable" made by the space beneath the floor and inside the piles, and in wet weather the pony—if not the other animals—goes upstairs and lives on the veranda, or *baranda*, as it is in Malay.

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* Horses would be dangerous to pedestrians in the narrow, busy streets, as carriages would be to their occupants on country "roads," in Japan.

The choice of this particular place for the stable is due to several causes. One is that it is the cheapest way of providing a shelter for the animals from rain and robbers; another is that the nearness greatly facilitates the work of saving the beasts in time of sudden flood; and a third is that it also facilitates the task of feeding them, etc. The food can in many cases even be dropped through the holes in the bamboo-plaited floor, this being the regular way of getting rid of the superabundance of refuse which the Siamese—though very clean in person—allow to defile their houses. What the domestic animals will not eat, is consumed by scavenging pariah dogs.

**Food.**—In such a climate, where in any case meat is to be avoided, rice, fish, and jungle fruits are the obvious foods. The fruits grow in great abundance—coco-nuts, bananas, mangoes, etc.; and the fish are almost as plentiful as the bamboos from which the fish-traps are made—except in Upper Siam, where in the dry season most of the streams run more or less dry. But the staple is rice, which is even given to, and eaten by, the domestic animals. There are only two meals a day—one before the great heat begins, and the other as soon as it has gone; but quantities of tea (and tobacco and betel-nut) are consumed in the interval between the "breakfast" and the "high tea"—an interval during the greater part of which (10 to 3, roughly) the heat is so intense that even elephants* are not worked in summer. The flavourless character of the staple food, and the cloying effect of the climate on the appetite, encourage a demand for sauces, which are made usually of pepper or some other home-grown spice, and stale or even rotten fish.

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* The elephant is essentially a "night" beast, which explains its acuteness of touch and smell.

**Games.**—The amusements of the people are, again, curiously in keeping with the other conditions of their life. Obviously, boat-racing is sure to be one of the outdoor games for boys; and Siamese rules allow you to upset your rivals if you can—an operation attended with no danger, as they are magnificent swimmers, an ordinary method of settling a dispute, *e.g.* about a loan, being "ordeal" by diving or swimming. But this is almost the only game which involves any real physical effort. The climate seems to have the same deadening effect on the energy as it has on the appetite; and, as the one needs the spur of strong sauces, so the other needs the spur of excitement. Now that the "Age of War" is gone from the world, peoples who used to get their excitement from inter-tribal warfare, as in Siam and the Fijis, almost always turn to gambling—if possible, in connection with fighting. In Siam the gambling is connected with fighting crickets, fighting cocks, fighting carp, fighting kites, etc. The carp is specially interesting, because, as in Japan, it is emblematic of vigorous manhood—breasting currents, leaping rapids, and daunted by no difficulties; and the kite-flying is more or less a seasonal game, *i.e.* more typical of the Monsoon climate, as in winter (up till March) there is little or no wind. Games for girls are more or less limited to various uses of "dolls'-houses," the houses themselves, the furniture, and the dolls being made of mud, which is used also by boys for "mud-balling" one another and "catapulting" birds. The typical game for adults is chess, which certainly requires the two great "virtues" of Buddhism—abstract contemplation and scientific anticipation (of results from definite moves).

**Superstitions.**—As we have seen, it is "contrast" that is typical of these Monsoon climates—*e.g.* rivers in raging flood in the wet season and mere trickling rills in the dry season, so that in Upper Siam they are peculiarly lacking in fish; but Siam is too "tropical" in latitude to feel or show the contrasts as they are shown, *e.g.* in China and Japan. The jungle, therefore, is much denser and more extensive in Siam than in Japan, and many of the Siamese superstitions seem to be connected with it. For instance, the monks are more or less exempt from regular chanting of prayers except during the heavy rains (July to September inclusive); and you can "make merit"—though both materials and labour are very cheap—by building a temple or a "free-hotel." Both temple and rest-house are, of course, built of wood; and the change of seasons is so trying that they fall to pieces almost as soon as they are built, which gives plenty of opportunities for "making merit." The natural course would be to keep the old ones in repair, but there are two objections to this: you do not want to pile up "merit" for someone else, and Buddha left no command for people to worship him as a God, still less in any particular building.

A tropical Monsoon climate is always exceedingly favourable to the growth of flowers, especially with yellow and red colours (*cf.* p. 27); and the devout Buddhist always commemorates his ideal by leaving quantities of flowers before the Images or Relic-Shrines. It is recorded that a Prince placed before "the Shrine of the Tooth" in Ceylon 6,480,320 flowers on a single occasion.

**Yellow and red,** which are the prevailing colours (with blue) amongst the birds as well as the flowers, thus become symbolical; and they are always preferred for dress colours, though "dress" does not mean much more than a square of bright-coloured calico fastened up into the shape of a pair of knickerbockers, and worn in the same way day and night, on land and in the water. To this the women generally add a bright-red scarf wound round their bodies. Red is specifically the colour of "joy" or "good luck." All babies are called *Dang* ("Red"); and the chewing of the betel-nut,* with its blood-red juice, is the universal occupation for a great part of the day. Even the red glow of sunset is "joyful," because the West is the land of "complete" Nirvana, though beds are not allowed to be placed with the head to the west, where the sun "dies," any more than the house itself is allowed to have an even number of rooms, three being the number preferred.

Less admirable, from the European's point of view, is the local interpretation put on the command "Thou shalt not kill," which is held to forbid the annihilation of fleas, mosquitoes, and all the other pests which flourish in wet jungle. The words should, of course, under such circumstances, include also fish; but, in this case, it is pointed out that the fisherman only pulls the fish out of the water, after which it dies a "natural" death.

The most typical economic products ot wet jungle are **elephants and teak,** and the two are closely connected, for without the elephant it would be practically impossible to carry out any considerable trade in teak. The trees have to be cut in the wet season, when there is such a depth of soft mud that the fall does not damage the timber, and no animal except the elephant can cope with either the depth of mud or the weight of the timber. The national flag of Siam is a white elephant on a red ground, while the merchant flag is a white elephant on a blue ground; but neither the elephant nor the teak is really as important as the bamboo, which is "the pivot of industrial life"! It grows in groves, from 20 to 40 feet high, with stalks from 2 to 16 inches thick, and provides almost every necessity of ordinary domestic life—mats and string, baskets and buckets, vegetables and water-pipes, etc.

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* Even in England it is prepared for dentifrice—as "areca-nut' tooth-paste.

## BURMA

**Valley-Kingdom.**—Burma is, even more than Siam, a valley unit: for, though the Salwin seems to be a much greater river than the Irawadi, the piece of the Salwin basin now included in Burma is Shan rather than Burmese. And the valley of the Irawadi is much narrower and more shut in than that of the Menam. To west and east it is bounded by densely forested yomas ("backbones"), the sides of which fall precipitously into the narrow valley; and, as the great river at the bottom of the valley is very wide, the lowland—except about the latitude of Mandalay—is very narrow, and the isolation of the land is very complete.

**Buddhism.**—Like Siam, then, Burma is a typically Monsoon land, with a typically Buddhist people, living a typically river-side life; but its nearness to old centres of civilisation in India has had obvious effects, *e.g.* on the religion of the people. Buddhism is said to hold the same relation to Brahmanism as Christianity holds to Judaism; in each case the older religion was profoundly formal and exclusive, and any reaction against it was bound to breathe a spirit of universal charity and social equality. It is only natural, therefore, to find the purest forms of Buddhism, *i.e.* of reaction against Brahmanism, in the nearest lands to India which could be regarded as separate—separated by sea or by inaccessible mountains, *i.e.* Ceylon and Burma; and, as this reaction was so strong as to include equality of the sexes as well as equality of so-called social "grades," Burma is in some respects peculiarly un-Asiatic (*cf.* p. 19). As the people seem to have reached the country, about 2,000 years ago, from Central Asia by what is still the only easy line of access to the area by land—*i.e.* one of the points on the Chinese frontier now tapped by rail, Myitkyina or Kunlong, the marked differences between the modern Burmese and the modern Central Asiatics may have some relation to the different geographic environment.

In many respects, of course, the environment is very similar to that in Siam, so that there is a good deal of *general* resemblance between Burmese and Siamese villages, occupations, superstitions, etc.

**Length v. Breadth.**—The political difficulty already referred to in the case of Siam (*cf.* p. 35) is repeated, and even intensified, partly because, if a dynasty comes to an end, its capital is held to be unlucky—as in Siam, if a child is ill, his name is held to be unlucky; and so in Burma a new capital has been chosen for every new dynasty, as in Siam a child may be re-named after every attack of illness. It is significant, however, that—with the exception of Prome, which is practically the apex of the delta—two districts have always been preferred for the capitals, the sheltered side of the Gulf of Martaban and the great bend on the Irawadi. Both Rangoon and Pegu are on the side of the Gulf that is sheltered from the S.W. Monsoon, and both are—characteristically—away from the fierce flood-currents of the Irawadi and the Sittang, Rangoon* on the most placid and most easterly distributary of the Irawadi, and Pegu well away from the most westerly distributary of the Sittang. Here obviously there are great advantages for commerce and enormous supplies of the staple food of the people, rice (*cf.* the export of rice from Bassein); but it was not the best centre from which to rule the country in early days. In these respects the great bend of the Irawadi was much superior, being not only essentially central, but also the point at or near which the main stream receives all its great tributaries, including the Mu and the Chindwin; and here it is the "Chinese" corner that has always seemed the critical point, as illustrated by the sites of Ava, Sagaing, Amapara, and Mandalay, all at different times capitals of the country.

**Houses.**—Again, the position of houses and villages, as in Siam, is decided more or less by the behaviour of the great river. At the head of the delta its level varies from 40 to 45 feet in an ordinary year, and in the wet season it floods the land for 10 to 15 miles on each side to a depth of 5 to 15 feet. "Quays," therefore, are barges moored loosely to the bank, and moving with the level of the river; and houses must be "floating" or "piled." The materials, too, are the same—teak and bamboo; and the space under the lowest floor and inside the piles is, again, devoted to stables and rubbish-heap.

The words "lowest floor," however, suggest a wonderful contrast. Not only is the presence of a second storey a sign of a much higher stage of material civilisation, but in this case it marks also a much higher stage of moral and social progress, as judged by the position held by women; for in Siam the preference for a single storey is largely due to the fear that, if there were a second storey, women might sleep "higher" than men. At the same time, the Burmese spend very little on their houses, regarding them as purely temporary shelters, which are bound to be destroyed sooner or later—probably sooner—by fire or flood.

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* The old name of Rangoon was *Dagon*, which still survives in the name of the famous brick pagoda (321 feet high), "Shway-Dagôn"!

**Monsoon Contrasts.**—These fires are typical of the Monsoon climate, being limited almost entirely to the dry season; and then they are a blessing in disguise in many parts of the country, for they are the only check on the multiplication of the various insects and reptiles which are the natural product of wet jungle. Of course, in Siam their sanitary mission extends even to the houses (*cf.* p. 39); but the Burmese are cleaner and more refined than the Siamese, and the sanitary value of house-burning is correspondingly less. The fear of fires is, however, so great that most houses have two long poles propped against them, one furnished with a hook to pull the house down in case of fire, and the other with a "paddle" end to beat the fire out. The inconvenience of having to pull your house down if it takes fire is so great, however, that galvanised iron is coming into use in place of the elephant-grass for roofing purposes—to the terrible disfigurement of the landscape. It is equally characteristic of the climate that almost half the trees are "feathered" and thorn-bearing (*cf.* the cutch), leaf and bark being adapted to resist the drought of the dry season; hedges for gardens are generally made of cactus; and the draught-cattle have food-reservoirs in the shape of humps.

**Villages.**—The villages and towns, which are only large villages, are similar in general appearance and position to those in Siam; but there are significant differences. One is the second storey already referred to (*cf.* p. 46), which incidentally hints at the unique measure of freedom enjoyed by women in Burma; and the other is the presence of a stronger stockade, as a protection against the dacoits, whom historic events and geographical opportunity combined to encourage. As a rule, the village faces the river, and is open along the river-bank; but the other three sides are stockaded, each side having one large gate. It is typical of the climate to find the stockade so covered with "Monsoon" creepers, *e.g.* yellow convolvulus, that any normally active dacoit could easily climb it; and it is typical of the hospitality of the people to find beside each gate large jars of water, with split coco-nuts for cups, for the passers-by to drink from.

**Streets.**—Inside the stockade the houses, like the village itself, are open on one side—that fronting a canal or a street; and these streets are typical of "jungle" centres. Primitive peoples accept their environment, and seem never to feel the modern White man's passion for getting rid of obstacles. For instance, their paths go *round* obstacles, *e.g.* a bamboo grove, never through; and this is especially the case where the ground is normally swampy, and the available route is very narrow. As the path develops into a street, it retains its original characteristics of narrowness and crookedness, and never progresses beyond the stage of being a mere "lane."

Outside the village, in most places, there are no roads, simply mud tracks; and transport is easy, therefore, only when the streams are so low that you can drive your cart along their bed, *i.e.* the height of the dry season. The effect of this on the type of cart is very distinct; for instance, the wheels are large, with very wide rims, and very far apart. And, even with these precautions, they are constantly upset or sink axle-deep in mud—the latter a cause of temporary joy to the European traveller, as the wheels are fitted in such a way as to keep up continuously a perfectly diabolical squeaking, which is assumed to scare away the evil spirits of the dark wet jungle.

**Superstitions.**—Such a superstition seems excusable even to the unimaginative Briton when he first visits the country. The miles of dark jungle and the dense morning-mists on the river—both so favourable to dacoiting operations—are profoundly "uncanny" and mysterious; you could believe them to be peopled with all sorts of evil things, and even the squeak of a wooden axle-tree becomes companionable.

The precise design of the famous pagodas of the country reflects something of this. They are perched on hills, as far as possible, and rise in tier upon tier until the "temple" itself stands in the clear sunlight above the mists and fogs of earth. Each tier has its own roof, having once been the topmost; and successive kings added, as a rule, successive stories, at all events in the case of the most famous pagodas, *e.g.* at Pagan and Sagaing. And, as each roof was built with widely projecting eaves to give shade to the platform below it, the characteristic "fretted bell-shape" of the buildings was evolved.

As in Siam, again, there is a curious mixture of literal obedience and ingenious casuistry. For instance, the command not to kill is so interpreted as to give immunity to all the insect plagues, especially that curse of the rice-planters, the leech; but fish are caught—and eaten as soon as they "have died of their own accord."

**Contentment.**—Conditions of life in such an area are the reverse of stimulating. Even the most vigorous section of the community, the boatmen, like their fellows on the Nile, have always a current strong enough to carry them down-stream, and for half the year a wind blowing up-stream; and, though the pilot needs to be slightly elevated to see ahead, he can be comfortably housed in a reed shelter on the roof of the deck-house. The typical silver filagree of Rangoon, the lacquering of bamboo bowls, the silk-weaving, the basket-making,* are essentially leisurely occupations; and the constant and excessive use of tobacco leads to further enervation as well as to physical defects, for the typical cheroots are so large that they permanently distort the mouths which are constantly holding them, and require enormous holes to be bored for their accommodation in the lobes of the smokers' ears, where they are always carried. Antar Krishna

The truth is that alluvial soil and warm climate combine to give the maximum amount of food with the minimum effort from man, but under conditions which are enervating to mind and body. One cannot expect the permanent inhabitants of such an area to show either decision or energy; and their natural apathy and listlessness must be exaggerated by a religion which recognises no social grades, and therefore discourages personal ambitions. Further, the isolation of the land kept them for centuries untouched by the outside world, though the relatively easy access from Yunnan and the presence of jade along the route near Bhamo brought in the industrious Chinaman; and, now that British railways run from the frontier to the sea, the Chinese foreigner is monopolising almost all branches of successful trade and industry in the " Land of Pagodas."

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* Baskets are essential where climate, in limiting the amount of clothing, limits also the possible places for pockets.

## INDIA

**White Men.**—As this Monsoon area merges towards the north-east into a climate quite suitable for White men, and actually inhabited by people with a large Caucasian strain in them, *e.g.* the fair, bearded Koreans and the "hairy" Ainus, so it merges towards the south-west into a similar climate, suitable for and inhabited by White men, *e.g.* Rajputs and Sikhs. Both have their homes in the north-west, where the climate is least monsoonal, and where there is the one line of easy access to India from Central Asia, the Khaibar Pass.

Though deeply sunburnt now, both Rajputs and Sikhs are essentially White men; and their racial instinct is shown in their pride in their beards, which are " cultivated " and trained to an extent unknown in any other part of the world. They are Steppe warriors transplanted to the plain of Hindustan; and their Steppe habits are betrayed by the way in which, like a barge-nomad in Holland, their women carry their whole family wealth in jewellery on their persons. But these are not typical of India, though the Sikh religion* is a sort of link between the Moslems and the Hindus; India is a collection of more or less hostile races and creeds, and typical common traits and habits are disappearing before the unifying influence of railway transport and British rule.

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* The Sikhs are not a *race* at all, only a religious body.

**Brahmin v. Briton.**—One of the most significant things about the land is that the Aryan strangers (*cf.* p. 70), who came to dominate the agricultural plain of Hindustan, like those who came to dominate the Babylonian plain, had come from an average temperature of 50° F. to one of 70° F., made still worse by the fact that there is no real winter to counteract the enervating and debilitating influence of the Monsoon summer. And so, though his intellectual and social superiority still lives in Brahminism and Caste, his political and physical weakness has made him give place to another White man, who also comes from the 50° F., but—goes back there, leaving his work to his sons and theirs. Nor is this the first time that the landsman Aryan has given place. Greek, Scythian, Mongol, Moslem, all conquered him before the British came over the sea; but the fact that the old Aryan creed and caste have survived all conquests, suggests certainly the strength of the primitive race type, and possibly the ease with which fresh immigrants crossed the Pamirs to renew the vitality and increase the numbers of that type.

**The Pamirs.** — This crossing of the Pamirs, "the Plateau," is no great thing. The particular centre is called Bam-i-Dunya, "The Roof of the World," not because of its height, but only because it is the point where the four great ranges of Asia—like the three great empires—meet. It is not really even a "plateau," but a group of converging valleys, filled up by centuries of weathering to a level of about 12,000 to 14,000 feet, thus forming what is known as a peneplain, some 4 or 5 miles wide. As the air is very dry, there is very little snow; and what does fall, does not "pack." It, therefore, evaporates very fast, especially as in most places the soil is of a dark colour which attracts the heat; and so the area affords good "Alp" pasture in summer, and offers certain obvious facilities for the transport of man and beast—in peace, if not in war.

**The frontiers** of India are far from being "scientific" in this direction, for there are scores of routes between the Iran plateau and the Hindustan plain, mainly torrent valleys where fair roads could easily be made; and this may account for all the early invasions of India coming by land and from the north-west. This was the reason for their persistent failure. The frontiers are so difficult to *keep up* communications over, and the peoples are so mixed, that the land can only be held permanently from the sea; and, on the other hand, human life was so cheap* in these Monsoon lands that waste of it seemed immaterial.

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* Its cheapness may be gauged by the way in which the human figure is caricatured, even in Japanese Art, in contrast to the idealising of, *e.g.* birds and fish.

B.L.BH.AN.

## CHAPTER IV

## SUB-TROPICAL SUMMER DROUGHT

**Summer Drought.**—Perhaps the best contrast to these lands of summer rain in the east of Asia is presented by the lands of summer drought to the west. When the whole wind-system moves north with the sun in our summer, the Mediterranean area comes inside the Trade-wind influence; and, as the N.E. Trades at their source are cool and dry, and move across the Mediterranean from cooler to warmer latitudes, they are—in the expressive phrase — "rain-drinkers, not rain-droppers." Summer drought is, therefore, typical of the whole Mediterranean region, as of similar latitudes elsewhere, *e.g.* California and Chili, Cape Colony and West Australia; and the most typical phenomena of the region have direct relation to this one fact, *e.g.* the importance of wells in Syria or Nile floods in Egypt,—the wonderful preservation (where man has let them alone) of old buildings in Greece and Italy,—such typical products as esparto and olive, orange and vine.

**World Centre.**—Inside this area there are three lands which have at different times claimed, or been thought, to be the centre of the world—Egypt, Palestine, and Italy; and they have in common not only general climatic likeness, but also the general physical likeness of being "too long for their width." As to the general environment, the Mediterranean area is a sort of world in itself, with great variety of relief—mountain and plain, valley and sea, and with great uniformity of climate—neither harsh in winter nor very enervating in summer. It must always have been easy, therefore, to obtain that abundance of good food on which the progress of man in early days depended; and the race, like the individual, must have matured quickly.

**Irrigation.**—The one great defect of the region was in its apparent advantage, *viz.* that winter rains are supplemented by facilities for irrigation, natural or artificial, in summer. There was, therefore, no imperious need to make the work of one season supply the human needs of both seasons; and man did not concentrate his attention on that accumulation of a surplus which is the first step in the history of "capital." Consequently, peoples such as the old Greeks and Romans, coming into the area—after the separation of "Europe" from "North Africa"—from latitudes where the conditions of life were harder, developed wonderfully at first; but they were likely, as time went on, to deteriorate—relatively, if not actually.

## PALESTINE

Of these three lands, Palestine has undoubtedly most claim to have been the centre of the Old World, and is still in the most primitive state; and, as we have seen, primitive conditions usually illustrate best man's dependence on his physical surroundings. In days when people travelled only by land, Palestine was the natural route between the Nile and the Euphrates, for the Syrian Desert was impassable, and the sea was too much dreaded; and the fertile plains of Philistia, Sharon, and Esdraelon not only made the route very easy, but also supplied abundance of food and fodder, as the western edge of the great limestone plateau supplied water, all along the "Great North Road."

**Judæa.**—It is important to remember that the Jews did not own, or even effectually control, this great road. They lived perched up on the bare lonely plateau that overlooks the road. Up there, amongst their stony pastures, where skins and stones still make the sling the natural "weapon" for preventing the sheep from straying, they were wonderfully aloof from the road and all its bustle in peace and war—"above" it, literally and metaphorically,—spectators of history rather than makers of it. Indeed, all their important towns, *e.g.* Bethel, Jerusalem, and Hebron, were placed *just* far enough to the east of the water-parting to be invisible from the road.

**The deterioration of the land** may be due partly to causes which have produced similar deterioration elsewhere in the Mediterranean area (*cf.* pp. 54, 71), but the purely irrigation side of the question is quite different. In this case the land could not be developed without irrigation, and the position of the Levant and the Red Sea made it possible to irrigate successfully; but the country, in coming under the rule of the Turks, passed into the hands of pastoral nomads, who neglected the irrigation which made agriculture possible, not realising that the prosperity of the land depended on agriculture. This decline of prosperity happened to coincide with an extension both of geographical knowledge and of the use of the sea, which ousted Palestine from its old position of the "centre of the world," so that its loss of importance as an inter-continental route was only aggravated by loss of internal productiveness. Even a great Mesopotamian railway system would not now restore to Southern Syria any of its old "central" influence.

**This central position,** of course, had its disadvantages as well as its advantages. It made it easy to invade the land, especially from Africa and Asia; and each course of invasion, like each stream of commerce, has left its mark. Amongst other results, we have to-day a curious mixture of races and languages in the country; there are Arabs and Turks, Greeks and Circassians, Kurds and Egyptians, as well as the "Syrian" descendants of the old Canaanites.

**The house** of a peasant reflects essentially the nomad origin of the people as well as the character of the physical geography. It is practically a reproduction of the tent. It consists usually of one large room, shared by the family and their domestic animals, the former having three-quarters—slightly above the level of the rest; but the material changes with the relief of the land. Up on the plateau stone is to be had in excessive abundance, but it is very rare down on the alluvial plains. In the highlands, therefore, the walls are built of stone, while on the lowlands they are built of mud. What about the roof? Here, again, the Geographic Control is obvious. The porous limestone of the plateau, in the typical Mediterranean climate, does not encourage the growth of timber; but on the coastal plain timber can be easily got—imported by sea or from the woods which flourish where the rain-water which has percolated through the limestone, gushes out "miraculously" at the foot of the rocky escarpment. On the plains, therefore, the mud walls are protected from "the former and latter rain" by piles of faggots on the sides facing the rainy westerly wind, and are roofed with beams of wood, overspread with mud. By the end of the winter rains this flat roof is often covered with a crop of grass, and you will see goats feeding on top of the house.

**Safety.**—Where wood is scarce, but stone and lime are plentiful, the roof must be of mortar and stone; and this decides the shape. Obviously it cannot be flat; it must be in the shape of a dome (like a mosque), which implies a great weight of stone. This weight, of course, throws great strain on the walls; and that is one reason why you so often see these hill houses with walls at least a yard thick. Another reason for these thick walls is the desire for safety, which also accounts for the absence of windows and even of a chimney, and for the strong wooden door that is found even amongst the poorest. If there is any window, it is always high up in the wall—too high for an enemy to shoot through it into the "room"; and so it makes a fairly good "chimney," if there is no real chimney. All this means that the house is so dark and stuffy and smoky (even when charcoal is used for fuel) that it can scarcely be a pleasant place to live in. But the people do not *live in* it, as a rule; they do not always even sleep in it.

As we have seen, the lowland houses have flat wooden **roofs**; and these flat roofs are so useful that even the hill houses have them too. After the dome is finished, the stone walls are continued upwards until they are level with the top of the dome; and then earth and rubbish are piled in until the whole makes the usual flat roof. Sometimes there is a sort of upper room on top of this, open to the sky or covered with a vine-trellis; and here the family really "lives"—sitting there in the cool of the day, and sleeping there in the hot, rainless summer nights. The obvious way of reaching this upper room is by a permanent staircase outside the "house"; but, as it is the general storeroom for the family goods—where the precious fire-wood is stacked, the barley is dried, the olives are ripened—it is wiser, in a land where the typical nomad habits include plundering your neighbour, to have a movable ladder. Of course, the animals cannot, as a rule, share the roof; but they are safe inside the house, and—at all events on and round the edge of the plateau, *e.g.* at Bethlehem and Adullam,—there are numerous caves in the limestone which make both cool and safe stables in summer. Winter, of course, is the time of plant-growth, and the beasts can live out of doors all the time; but the rain which revives the grass, makes indoor life for men somewhat trying. The flat roofs do not throw off the rain, and it percolates through in that "continual dropping" which the Wise Man compared to the constant nagging of a contentious woman.

**Town Life.**—In such a land no one would expect to see wayside cottages; people must collect in walled villages for mutual protection against marauders. For the same reason there are no suburbs to the cities. All the houses are inside the great wall, the massive gates of which are shut at sunset; and even those of the richest look, from the outside, very little better than those of the poorest. No one wants his house to have any outside signs of wealth to attract the Bedouin robbers or the Turkish rulers; and so the outside walls are often of mud and kept in a ruinous state, and the approach is almost blocked up with dirt and rubbish. It is the character of this approach, however, that may suggest to you that the owner is rich—if, for instance, it is long and winding, and opens into a winding passage, you may be sure that the owner has something inside which he does not wish to be seen by any casual stander at the door.

**Furniture and Food.**—The furniture of a peasant's house is practically limited to some grass or rush mats, to sit on,—some pots and pans, for cooking,—some jars, for storing water, oil, honey, and clarified butter,—some large bins, made of clay worked up with crushed straw, and the mill for grinding the grain.

The food includes, besides the articles already referred to, fruit and lentils. The water is, of course, of supreme importance; and, if a man has a well of his own or a mortar-lined cistern, he often spreads his bed over the cover of it to make sure of the water not being stolen during the night. The fruit—dates or figs or grapes—generally forms the scanty breakfast, with a piece of bread; and, as bread is regarded by Moslems as a direct gift from Allah, it is always baked in large, flat "cakes," so that it can easily be broken by hand, and does not need to be cut by the "steel which drains the life-blood." The same scanty materials may form the mid-day meal, but the day always ends with a hot supper—of rice and egetables, with some meat if possible. In fine weather the meal is cooked out-of-doors, the fuel being dried manure except where wood or straw is available. The dry Syrian sunshine soon makes a heap of manure as dry and odourless as a heap of straw; and thus even nomad shepherds have their supplies of fuel.

It is precisely this climatic influence that prevents Syrian towns from being perfect hotbeds of disease. The streets are narrow winding lanes, almost built over by the upper storeys of the houses on each side, so that there is a great deal of shade from the powerful midday sun; but they are also the dust-bins of the inhabitants, and there are no scavengers except the city dogs.

**Dress.**—The dress of a Syrian peasant is, again, suggestive of the nomad origin of the people. For instance, there is the obvious wish to carry all your possessions with you, which accounts for the number of ornaments worn even by the peasant women. These ornaments are their husbands' savings, converted into a portable and negotiable form, *e.g.* a silver anklet or armlet.

The climate is responsible for the character of the shoes. It is too dangerous to uncover the head, so that respect is shown by uncovering the feet; and, to facilitate this, the shoes are always made like heel-less slippers. Men's shoes are normally red—tanned with the astringent rind of the pomegranate, a semi-desert thorny bush, the red pulp of which makes a peculiarly pleasant and cooling drink; women's shoes are normally lemon-coloured, both sumach and yellow berries being natives of the Levant coastlands.

**Family Ties.**—The nomad influence pervades even the strength and duration of family ties. For instance, boys are everything, while girls are nothing. The boy will grow up to defend his home, and increase the family wealth; the girl will grow up to marry, and so be lost to her own people. But, to avoid the "evil eye" of jealousy and the admiration which brings bad luck, boys are dressed like girls, besides wearing the inevitable blue beads.

**Games v. Work.**—These Syrian children have not many games; and most of those that are played, are essentially practical. For instance, the boys play with slings—such as they will have to use subsequently to keep their sheep from straying or to drive off jackals, or at "robbers"—the "Bedouins" riding on donkeys borrowed from the village pastures. But games are few, because even children can help in the heavy field-work. Not only do villages often have both hill-lands and plain-lands, which means two harvests of each crop—one 4 or 6 weeks later than the other; but there are also several crops, which ripen at different times, giving the farmer almost continuous labour the whole year round.

The "year" of farm work begins with the "former rains" in November, for it is impossible to plough until the heavy rain has softened the hard red soil, and no sooner have the wheat and barley been scattered over the land, and then ploughed in, than it is time to pick the oranges and lemons. All tillage operations must be completed before the "latter rains" of March, and this seems to have been the main reason for the Jewish ecclesiastical year beginning at the end of March. April is a spell of rest—generally accompanied by beautiful weather, with the trees and flowers all in full bloom; and then May ushers in heat and the harvests—grain first, then figs, then grapes, and lastly olives. In each case the supplementary work has to be done at once—the grain threshed, the figs dried, the wine made, the olives pressed; and in each case, as in the days of Ruth, the poor still have the right of gleaning.

## EGYPT

The lower part of the Nile basin contains three very distinct areas. Nubia lies between the confluence of the Atbara—the last permanent tributary—with the Nile near Berber and the First Cataract, *i.e.* Assuan; it is a rainless desert, hemming in a river much impeded by cataracts, and specifically Arab. Between Assuan and the Mediterranean lies Egypt, but it is essentially a dual country—a valley and a delta. Its old name was Mizraim, "The *Two* Lands of Red Mud," and its kings even wore two crowns.

**Upper Egypt** is properly the valley between Assuan and Cairo (Syene and Memphis), and its natural "centre" was at the one point where the desert walls fall back on both sides, leaving room for the alluvial plain on which "Hundred-Gated" Thebes (Luxor) used to stand. This area is essentially British; everywhere the Briton is leaving his mark on the land, and more or less obliterating the past. Even literally this is true, as the great dam at Assuan has raised the level of the water so much that some of the most beautiful of the old ruins are already submerged.

**Lower Egypt** begins at the Barrage weir just below Cairo. It is the delta of the great river; and—in spite of the intrusion of modern machinery, *e.g.* at Zagazig and Tanta—it is essentially the home of the Fellahin, the "soil-cutters." The distributaries of a great river obviously cut up its delta into a number of isolated bits, which are adverse to the social and political union of the inhabitants. If, as in this case, to geographical isolation are added the influence of centuries of oppression and the lack of education, one cannot expect to find any public opinion or political co-operation amongst the wretched people. And so it has come about that combined action amongst the Fellahin can be roused only by fanaticism. The situation is complicated by the fact that these centuries of oppression have their natural result in two unpleasant traits—persistent deceit and pitiful blustering; the poor wretch thinks that he can make up for his own insignificance by cunning or noise, and cruelty to himself he avenges on the weak—women and children or dumb animals.

**The Nile.**—This Egypt ("Water-land") is often called the "Gift of the River"; but it is almost more true, as its name implies, to say that it *is* the river. For it consists essentially of a chocolate-coloured river, slouching through a narrow strip of river-borne mud, and hemmed in to east and to west by the lofty escarpments of desert plateaus. It was, no doubt, the height of these escarpments in relation to the narrowness of the flood plain, that led to the use of high lateen sails on the Nile boats—so high that they are not "blanketed" even when the river is at its lowest level, *i.e.* when the only navigable channel is close up under one bank or the other, generally the eastern. This accounts for the wide areas for agriculture being to the west of the river, and throws light on the site of the chief towns, *e.g.* Beni Suef and Siut, and the route of the railway.

Another result of this physical formation is that the intense heat concentrated on the broad river between the white-limestone escarpments leads to enormous evaporation; and the vapour makes the atmosphere mellow and luminous, while the vapour and the dust combine to make the sky look very blue—not brazen, as one is apt to think it must look with its desert environment, and as it does look on the approach of the Khamsin, the "50-days" wind. The exception is due, of course, to the fact that during the "50" days in March and April before the wind-system has moved far enough north for the N.E. Trades to blow up the valley as "Etesian winds," Egypt suffers from the effects of the S.W. Anti-Trades blowing directly off the Sahara.

**Tyranny.**—The land lent itself to tyranny. The

Syed amullah (TRAL) July

pathless deserts which encircled it, practically forbad attack from without; and the Nile floods guaranteed food enough within to support a dense population, while the Nile mud made excellent bricks. The country is also rich in building stone, including the famous granite of Assuan (Syene) and the "temple" sandstone from above Luxor. The fertility, as in other sub-tropical latitudes, led to the population becoming so dense that there was an abundance of cheap labour; and the great return on agricultural work made the accumulation of wealth very easy, as the mid-world position between the Black man and the White or the Yellow gave the land also political importance. Such conditions are self-destructive, however, either when the fertility is exhausted—which was practically impossible in the face of the annual renewal of the soil by the Nile floods—or when the area becomes overpopulated, because they have not in the meantime developed the energy and independence of the individual. Indeed, they only make him servile, if not actually a slave. To this day the industry of the Fellahin is simply pathetic.

**Irrigation.**—What made things worse in Egypt was that the Nile flood never failed entirely; and, at the same time, the area is practically rainless, the annual fall in the neighbourhood of Cairo and Memphis—the latest and the earliest capitals of the country—not exceeding *2 inches!* The deposits of guano near Damietta and the presence of the castor-oil plant round Luxor are equally significant. This brought into agriculture, which is naturally the least certain of industries and the most obviously dependent on the winds and rains of heaven, a certainty which not only sapped prudence and industry, but also bred a godless self-confidence which undermined the religious instincts of the people.

**Tombs.**—These were the geographical conditions behind the gigantic enterprises of the old Royal architects; and the most suffering and the greatest loss of life seem to have been caused, perhaps naturally, by the building of monumental tombs, such as the Pyramids and the dome-topped* mosques. As these were designed by—or for—individual tyrants, they had to be completed during the tyrant's lifetime, or at least in time for his funeral; and that meant in most cases the employment of a huge number of labourers. Time has brought compensations—to us. As these tombs were designed by a single mind, and completed in a single generation or so, they have a unity of design which is often entirely lacking in the great buildings of other lands; and the purpose to which they were dedicated, dictated the style—one of dignity and repose, appropriate alike to the desert and the dead, and seen to perfection in the Sphinx.

**Agriculture.**—The importance of the country as a mid-world link in the days of caravan trade—though curiously reflected in the importance of the Suez Canal now—faded with the advance of civilisation westward across the Mediterranean; but the same cause increased its importance as a raiser of food, as the relation of the British Isles to India and the supreme suitability of our climate for spinning have increased its importance in modern times as a raiser of cotton. And it is typical of the importance of the river to agriculture that traffic has been diverted from the river to railways, for shipment at Port Said or Alexandria, the eastward current along the coast silting up all the intervening ports.

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* For the dome as an emblem of home, *cf.* p. 57.

Cotton has now almost entirely displaced the grain that was so important to ancient Rome, though wheat is grown in the delta and maize farther south; but the mud banks grow quantities of onions and beans, cucumbers and melons, and other food crops. Indeed, one may almost guess the value of land by the height of the houses in Old Cairo, as the number and size of the khans suggest the number and size of the caravans that once had to be accommodated.

**People.** — There is a great contrast between the Fellahin of the delta, who have always been "soil-cutters," and the Beja of the desert, who have provided for centuries the regular caravan-escorts. The former are making progress now; and some of their customs, which have been adversely criticised by Europeans, are really worthy of all praise. For instance, their rough and shallow ploughing is absolutely necessary on irrigated land in such a climate; with the dry salt-chilled air from the desert at night, and a blazing sun by day, smoothly ploughed land would be converted into solid brick. But, while the Fellahin are essentially tillers, the Beja are essentially shepherds—nomads and warriors; and it is quite typical that the long frizzly hair, which gained them the British soldiers' nickname of "Fuzzi-Wuzzi," should owe the peculiar "attitude" of the unravelled ends of the little plaits to its being saturated with mutton fat. It is obvious, too, that a "desert" religion, such as the Moslem's, by forbidding the representation in art of human or animal forms, gives a sacred character to such geometrical evolutions as constitute the ordinary details of military drill. A passion for drill, and a firm belief in a paradise for warriors who die in battle, make Fuzzi-Wuzzi a person to be noted.

## MAROCCO

**Site and Climate.**—In the north-west corner of the continent there is another country which flanks the Sahara, and which has a Mediterranean climate; indeed, the climate of Marocco is more typical of the Mediterranean area than that of Egypt, for Egypt is really a land of winter drought as well as of summer drought. As the last outpost of fertility westward, Marocco was the last refuge for the early White man under the pressure of increasing population in that North-African area in which the Caucasic type of man was developed.

**Relief.**—Like Egypt, the land may be divided into two parts, upper and lower; but in this case the distinction is one of height, not of latitude, and this has helped to make it more or less of a battle-field between two hostile forces, the Arab horseman of the plains and the Berber highlander of the Altas. Unlike Egypt, Marocco is threaded by no great river, and so never gave a great linking route between the sea and the Sudan; on the contrary, the parallel ridges of the Altas offered obstacle after obstacle to movement inland, and the Alpine core was almost as good a refuge as the Saharan desert. Consequently, when the Semitic intruders came coasting along to Senegal, leaving bands of their Arab horsemen in "Marocco," the Hamitic natives took refuge—the Kabyle Berbers, who are generally called simply Berbers, in the Altas, and the Tuaregs in the desert, where to some extent they became more "Arab." For instance, the veil became a necessity to protect them from the wind-blown sand, and has now acquired a religious significance—so much so that a typical Tuareg will never take it off, awake or asleep; and their houses are tents of skin supported on a wooden frame.

**Feud.**—Though Berber and Arab blood is now blended to a great extent in the Moors of the towns, the old feud still lives on, and has left its mark on all sides of the native life. For instance, the Berbers preserve punctiliously their old customs and tongue, and hate and despise many of the Arab ways. Semitics, like Mongols and Negroes, seem to have some instinctive love of despotism; and these Arabs are fanatics ruled by despotic Sheikhs. But the Berbers are more or less sceptics, ruling themselves by village assemblies and boasting a real freedom. So the Arabs are typical nomad herdsmen, while the Berbers are largely settled tillers of the soil. This has given the latter more chance of developing typical industries, such as the weaving of fez caps and turbans and the tanning and dyeing of "morocco" leather—depending on their goats and the crimson-secreting kermes that feeds on the Altas oaks.

**Houses.**—Perhaps the most significant signs of this world-old feud are seen in the domestic architecture. There are no lonely dwellings, for safety demands that all must live in a village or town; round every village there is a strong hedge of plants growing the tough thorns which are so typical of a summer-drought land; even provincial governors live in huge fortresses inside which palace and prison, treasury and granary, are crowded. But there is this difference between typical Arab and typical Berber houses: the former are thoroughly nomad in their bareness and simplicity, while the Berber "ksors" are lofty, fortified, and meant to resist everything except rain.

**The Moors** proper, or Townsmen, are more Arab than

Berber in their customs. There a man builds his house with no windows in the outside walls, all windows looking on to an inner court; his women are veiled and secluded; water is *poured* over the hands, for the nomad dreads stagnant water; they wear "all" their wealth on their person; they fatten their girls, like Strasburg geese, before marriage. The reason for this last odious custom seems to be that "poverty equalises the sexes," as climate equalises the races of man: and, if a woman is portentously fat, it is a sign that she is not so poor as to need to work.

حمار لدحیس نظر حیم ژرے کنوڈ ہے میا ند لدا رو
ژہ جبوئے تا آر یوان میا نن نگاہن میا ند لدا رو

مدرم ٹلہ ہ ژہ جبلہ تا وکر گل جنس ہے یا رو
مررو نسہ ژہ بے بروا ئے بیقہ نونس تہ ہے یا

ژ گومیم رتعد مد نیر تعد طنز سیلن میا ند لدا دو
خبر جمیم نو کو تعد وو ٹک قدرہ سیلن ،، ،،
بوگومت خستہ جمیس دادہ جاند میا ند ہے یا
مجیب
ہے بیقہ دری منشر جہ گرفتلہ ہے یا

Jm Khan

# CHAPTER V

# WARM-TEMPERATE SUMMER DROUGHT

**The Aryan.**—There seems to be good reason for thinking that some periodical change of home—or at all events of the essential conditions of life—so long as it is confined within certain climatic limits, makes for the vigour and progress of a race, just as change of air generally makes for the health of the individual; and there is no question that the "Aryan" strangers who came to dominate Italy in early historic times, had had such change. Their old homes had been successively different parts of that region of the Old World where latitude 40° N. and isotherm 50° F. roughly correspond; this, when its climate was slightly wetter than it is now, was the home of barley and wheat, the apple and the onion, the rose and the oak, the sheep and the ox.

## ITALY

In coming into "Italy," therefore, these Itali ("Cattlemen")—if that was their name—came into a land with latitude 40° N., but an annual temperature of nearly 60° F., and a rainfall twice as heavy as the one to which they had been recently accustomed. These conditions encouraged agriculture rather than pasture, while the summer drought favoured plants such as the olive. At the same time, the more even temperature and more fertile soil combined to lighten toil and give a quick return—of food; and, with the increased supply of food, there was sure to be a speedy increase of population. Under such circumstances it was quite natural that the "Eurafrican" natives should have made much more progress in civilisation than these strangers had—that the strangers, who were comparatively few in number, should multiply rapidly in the more favoured area—and that those who had had the harder struggle for existence, should be able to impose their dominion and even their Aryan tongue on the more civilised native peoples.

**Greek v. Latin.**—Much the same thing had happened in Greece, too; and in both cases increased leisure and contact with a higher civilisation brought to the Aryan strangers opportunity for, and impulse to, intellectual development. The Egyptian civilisation had been rather more advanced or earlier than the "Greek"; and, as nearness to Egypt *viâ* Crete seems to have affected the Greeks, nearness to Greece affected the Latins. But, while the Greeks were seamen and had civilisation to east and south within easy reach across the sea, the Latins were landsmen and had barbarism to north and west; and, while the Greek sailor was crushed out from his tiny land by the increase of population, the Latin landsman had room to expand up to his Alpine ramparts. The Greek thus became a "man of the world," while the Latin gained the strength that comes from concentration.

**Fighting Farmers.**—The grass-lands from which these "Cattle-men" came, are the natural home of shepherd races, eaters of meat, fighters for grass and water; and the instinct of the fighting race did not die out under the gentler conditions of life. On the contrary, though the old Roman was never more than a "marine" on the sea, his whole strength went to war; and, as successful war came to mean dominion, *e.g.* over the Greek in Magna Græcia and over the Kelt in Cis-Alpine Gaul, he was forced to become a ruler and a law-maker, a road-surveyor and a builder of bridges. His political system came thus to rest on centralisation, which has ever since been at once the genius and the curse of the "Latin" kingdoms.

**Roads and Units.**—The making of roads was forced upon him very early by the fact that his peninsula was not only "too long for its width," but also practically halved in width by the Apennines, across which from north to south the one natural route is the Tiber valley, the route of the *Via Flaminia*, the site of the Papal States. But even the best of roads could not neutralise the natural differences due to geographic conditions. Man's occupations and habits, his character and his interests, were not the same on the northern plain as in the central peninsula or the dependent islands; and, as time went on, the local differences were only accentuated by difference of foreign surroundings, French or Austrian, Arabic or Greek. So the geographic unit split up into many political units—Lombard, Venetian, Tuscan, Roman, Neapolitan; and their interests were diverse—monarchical, republican, clerical, foreign. One story of Boccaccio's is said to have been "translated" into nearly 700 Italian dialects; and there are to-day twenty-one separate Universities in the country, though its area is less than that of the British Isles. It was thus a "happy hunting-ground" for Bourbon intruders, whose idea of government was *Divide et Impera*, which we may paraphrase into—

"Let us split them up, and then perhaps we may be able to govern them."

**Site.**—Until quite recently almost the only bond of union lay in the memory of the past, which was closely related to the geographic position; and the commonest national traits of the people remind one strongly of this. It was the "centre of the (Old) World," and from that centre its people held "world dominion"; and the traditions of this world dominion passed from the Roman Republic to the Roman Empire, and from the Roman Empire to the Roman Church. Race was of no importance, while citizenship was all important; and the consequent tolerance of coloured people and hybrid marriages helps to account for the success of the modern Italian emigrant to tropical countries, and for the hideous traces of Negro blood amongst those Europeans who have been most faithful to the Roman Church, *e.g.* in the Iberian peninsula.

As the centre of the world, the land was bound to breed a self-centred people; and the self-centred individual is bound to be normally egotistical and lacking in chivalry. With such memories of the past, the modern Latin has no sympathy for the present; his hobby is archæology, his political ideal is centralisation (*cf.* France and Spain), and his treatment of dumb animals is detestable. The true Latin, however, is fortunately not found in the north. There the central passes of the Alps admitted Teutonic blood, as the western passes had admitted Keltic, and the eastern had admitted Vend; and the Teutonic influence is seen, not only in the tall stature and fair hair which are so common, but also in the business habits, the absence of illiteracy, the presence of self-control. At the foot of the Alps there are even summer rains; and this is as unlike a typical Mediterranean climate, as the business life of Milan and Turin is unlike typically Italian life.

**Savoy.**—The want of cohesion, due to this egotism, was a great obstacle to the political unity of the country; and, on the contrary, the winning of unity has begun to sap the disintegrating egotism. And the geographical aspect of the process is obvious. Savoy lay astride of Mont Blanc, dominating both slopes of the Alps; and this was a fine strategic site, specially valuable against France. Geographical conditions made it natural and appropriate, therefore, that a Savoy king should give unity to modern Italy—that the steps forward should correspond with periods of war, *e.g.* in 1860 between France and Austria, in 1866 between Austria and Prussia, and in 1870 between France and Prussia,—and that the price of the French help towards the first great step in 1860 should be that very area of "Savoie" which had given the leverage against France.

**Bourbon Legacies.**—Many of the defects and mistakes for which the modern Italians are often blamed, are only an inheritance from Bourbon days. No doubt, the cutting down of the forests led to the silting up of the rivers, and so to the spread of marsh and malaria; but they were cut to pay Bourbon taxes. No doubt, it is absurd in these days to tolerate secret societies such as the Mafia—which is not found in "Teutonic" Italy; but such mutual-protection societies were the only possible means of thwarting the infamous Bourbon police. No doubt, agriculture in the south is greatly impeded by the land system of large estates, sublet by absentee landlords to middlemen, who work them by casual hired labour; but that is a Bourbon, not a Tuscan method.

**Tuscany.**—The good repute of Italian colonists in the Americas is largely due to the fact that many of them are Tuscans; and Tuscany is tilled by peasant-farmers, who use their fertile soil and unusually heavy rainfall to raise such a mixture of crops, *e.g.* wheat, wine, oil, etc., that they are fully occupied the whole year through, and get a wide experience. They are thus essentially industrious and adaptable; and, as both landlord and tenant are directly and jointly interested in the land, the farmer enjoys many of the advantages of both "large" and "small" farming. Unfortunately, however, the holdings are so small—perhaps 30 acres—that not much labour is required on them, which means that Italy loses by emigration every year many of the very best of her young farmers.

**Poverty.**—The most permanent legacy of misgovernment is poverty, and this underlies much of the typical agriculture. For instance, maize is the most important crop because, under the particular climatic conditions, it gives a large return at a very small expense, and produces a food which is essentially *stodgy*—so that a little goes, or seems to go, a very long way. Again, Italy can raise such a cheap fibre as hemp only because it can be matured so quickly that it can be followed—in the same summer—by maize. Flax is slightly more valuable than hemp, and the rich, moist, fibrous soil round Cremona is very favourable to the raising of flax for fibre; but it is cheap labour on the field, in a land where the standard of civilisation is so low that women may do hard field labour, that makes the industry important in Italy. The same sort of considerations affects the cultivation of olives. The climate is warm-temperate (not sub-tropical, as in California and Algeria); the summer is dry, and the soil is gravelly limestone. But there are other essential factors. At harvest-time the fruit must not be picked till it is absolutely bursting, and then there is a terrific rush, the pickers having to work sometimes nineteen or twenty hours on end. Then, all the best oil is hand-crushed, as all the best wine is foot-crushed, to avoid coarse and astringent matter being drawn out. That is to say, much of the typical work in the cultivation of olives is work which only a very poor and rather servile people would accept. And we can estimate their poverty, *e.g.* by their going to bed at sunset to save lamp-oil, as we can estimate the extent to which they are under-nourished—on small quantities of bad polenta—by the universal habit of dragging the feet or the prevalence of pellagra.

## CORSICA

But modern Italy has passed, or is quickly passing, beyond the stage of civilisation in which the geographic control of human life is very obvious; and it presents now quite a strong contrast to such a primitive neighbour as Corsica. Why so primitive? Site and relief suggest some reasons.

**The site** and the number of good harbours on the west coast gave the island a distinct strategic value, recognised in turn by Phœnician and Roman, Goth and Saracen, Genoa and France. In the course of events its people were not only driven off the sea, but even back from the only large stretch of low coastland in the island; and to-day the Corsicans, though islanders, are probably the worst seamen in the Mediterranean, and their low eastern plain was an uninhabitable stretch of swamp until the French began to plant it with eucalyptus trees. It is typical of the island that it seems never to have produced a single sailor worthy of mention as an explorer, an adventurer, or even a pirate; the whole seafaring population, like Napoleon, are profoundly lacking in "sea-instinct."

**Relief.**—The fact is that they are mountaineers pure and simple. Their island is an intricate labyrinth of mountains, with peaks twice the height of Ben Nevis in an area about half the size of Yorkshire; and this seems to have been the chief reason why they were never really conquered. In fact, the Genoese handed the island over to France just because they could not conquer its people. To this day every typical village or town is perched up on an almost inaccessible crag in a mountain glen, the only access to or exit from which was naturally and originally by sea. This throws light on the character and history of the people. As the only easy means of intercourse with neighbouring valleys was by the sea, disuse of which had made them afraid of it, intercourse practically ceased altogether; no real attempt at union was made, and every stranger became an enemy. Even a typical house in a town suggests a constant state of war and need for summoning help as speedily as possible; it is a huge building, containing innumerable "flats" under the one roof, and high enough to give a fine look-out from the top. Centuries of such conditions have bred a most quarrelsome spirit among the people, so that they are more notorious now for their vendettas than for anything else; and what that means to them, one can judge from the appalling predominance of black clothes amongst them.

It is only fair to add, however, that mourning is worn for four or five years—to keep alive the memory of the murder, if the death was not natural; and, if a woman loses, *e.g.* both husband and son, she never wears anything but black for the rest of her life. Indeed, the "woman's work is weeping"; and girls are so much despised—because they cannot avenge a death—that in parts of the country they are actually not counted as "children." *Children* means boys.

**The climate** is typically Mediterranean, but the height of the mountains and the absence of any intervening land to the south-west cause the winter rainfall to be unusually heavy; and this in turn explains the extraordinary extent of forest and woods which gave the land its name of Corsica ("The Wooded"). The species are, of course, typically "Mediterranean"—chestnut and cork-oak, cistus and heath. The chestnut, as in Italy, has been "the brigand's friend," providing without the aid of man abundance of food even amongst the most inaccessible parts of the country, where the mountain slopes provide the only other necessary of life—water. In the mountain recesses, therefore, with the chestnut polenta for food and pure water to drink, the brigands could baffle even the French soldiers, as the famous chief Bellacoscia did for forty years. Indeed, a mountain cave was even safer than a rock village, for in the latter the water supply might run short—though it is never "wasted" on baths; and to many of these rock villages the French soon cut splendid well-graded roads, as smooth and dustless as only a granite road can be.

The other three species provide the three typical **exports** of Corsica, cork—now "manufactured" in the Bonefacio factories, charcoal, and pipe-wood. The cistus grows so densely and so fast that it can be cut down for charcoal year after year with impunity, and hundreds of tons of it are exported every year, mainly from Bastia and Ajaccio; and the white heath (Fr., *bruyère*) supplies the misnamed *briar* root which is used for the making of pipes. Most of the export goes in the form of blocks, and is made into pipes in France, coming to us as "French" briar; but a good many pipes are made in the island, especially at Calvi, and the peasants smoke pipes. This is very unusual in the Mediterranean area, the semi-marine climate of which is peculiarly favourable to the growth of cigarette, not pipe, tobaccos.

## GREECE

**Clans.**—Greece, again, is essentially a mountain land; and, as such, it has always been liable to be divided up into small clan units, and distracted by inter-tribal feuds. Each part of the country has a rough mountainous centre—the butt of Pindus in the north, and the Arcadian highland in the Morea; and from these two centres radiate numerous small valleys, open to the sea, but cut off from one another by the mountainous centre and its radiating spurs. But there was no dense forest: this is the essential contrast to Corsica. These valleys therefore, formed separate political units, with strong "clan" feeling, but with inter-clan rivalry and intercourse, the sea being the main link between them; and it was this sea-link, aided by a common language, a common religion, a common history, that favoured a single type of Greek man distributed through so many and such varied separate Greek States.

**Individualism.**—Geographical conditions, therefore, forced upon this typical Greek the habit of "fighting for his own hand," whether as an individual in the tiny population of a valley so small that it could not maintain more than one little city or town, or as a citizen of one amongst a dozen of these "valley" or "city" States; and 2,000 years of habit have made this a fundamental trait of the Greek character. It is largely this, of course, that accounts for the commercial success of the Greek, so that to-day he dominates the trade and commerce of the Levant; but commercial success, on these terms, is purchased by political failure, partly because the internal barriers of mountain have not been pierced—and so practically annihilated—by railway tunnels. Indeed, individualism has run mad in modern Greece. There are 1,000 cliques, but not one real political party; co-operative companies and social clubs are alike failures; everyone wants to manage both his own and everybody else's business; the old jealousy between city and city is replaced by similar jealousy between man and man. It is quite typical of this land of equality that you are expected to shake hands with your "Bootblack."

**The sea,** no doubt, had a share in this development. Its sudden changes and chances keep one alert and self-reliant; personal contact and common danger in the restricted space of a little boat make for a real democracy; curiosity and love of change are bred in seamen; "Jack" is a versatile "handy-man." And, when malaria and fear of corsairs drove the Greeks from their coastlands, they could find the news and novelty they craved for only in town-life. So to-day the Greek is a townsman, and changes his house on the 1st of September every year (*cf.* p. 84).

**Greek Language.**—Here, then, there seems to be one reason for the political futility of the modern Greeks. It is not the only reason; for instance, the shape of a typical skull now shows the poison of a distinct Slav strain in the blood. But the combination of circumstances which in the end has been fatal to the Greek, has involved much gain to the world at large, especially in literature and art. The long, broken, island-fringed coast of the little land, which bred a maritime habit in the people, was all the more valuable because of its position, commanding the convergence of the Adriatic and the Ionian Sea, the Black Sea and the Ægean, on the Mediterranean; and, in touch by trade or colonial settlement with Phœnicia and Egypt, with Iberians and Ligurians, its business was widespread and very varied. The Greek language, therefore, came to be more or less the recognised medium of commerce by sea, as Latin came to be afterwards by land; and such a medium must be free from, or get rid of, everything which interferes with clearness, directness, adaptability. Thus, an ancient Greek, like a modern Malay, supplied his world with a *lingua franca* in which he could make himself intelligible more readily and more widely than any of his rivals.

**Greek Art.**—The broken coast which bred this sea habit, is intimately related to the varied relief; and this in turn helped to give variety of material interest, and so more impulse to practical science in minds too much occupied to become subjective. And side by side with this practical development, there was an artistic development, which owed a good deal to the relief of the land. The natural beauties of the landscape are largely due to the relation of the small area to the height of the lofty peaks, which both emphasised the outlines of the hard crystalline rock, and gave wonderful effects of "distance" and "vista"; but there were—and are—two other marked features: the symmetry, which is due to the whole group of peninsulas and islands being really essential parts of a single mountain loop of the main Alpine chain, and the colour, which is more dependent on climatic causes.

Symmetry and beauty of form and outline are, of course, the conspicuous elements in ancient Greek Art; and the relative absence of colour may be due to a slightly heavier rainfall and much better cultivation in olden days. At all events, nowadays, especially in the lee of Eubœa, which "dries" the north-east wind, the prevalence of dust in the air is responsible for the wonderful opalescent lights through which one sees the grey peaks and the blue sky. Indeed, in Athens the dust is such a nuisance that most hotels keep a special boot-boy whose business is to dust your boots as you enter the hotel; and the terrible percentage of deaths from consumption in Attica is, no doubt, partly due to the same cause.

**Blue.**—Amongst the things which are very typical of Greece, are this opalescent blue colour in the scenery and abundance of currants, and both of these are essentially "Mediterranean." On a normal day sky and sea are a magnificent blue, and rock and vegetation are greyish-blue or greenish-blue; and that this is due to the amount of dust and water-vapour in the air seems to be proved by the fact that at high levels—*i.e.* above the dust and the vapour—the blue colour disappears. From below, however, it seems to be universal in the landscape,* and it is reproduced in the dress of the people, *e.g.* a blue tassel on the fez-cap, blue feathers in an officer's plume, and blue livery for the Royal coachman. Red makes a good contrast with this; and, as the land is rich in plants which give red dyes, *e.g.* madder ("Turkey red") and safflower, the fez-cap, the boots, gaiters, waistcoats, etc., are all usually bright red.

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* Under similar atmospheric conditions in Mongolia, blue becomes the "sacred colour," the hideous *Goat-Face* idol being painted dark blue and his wife light blue.

**Currants.**—The currant grape requires to be grown near the sea, and not much above the sea; and for at least two months in summer there must be intense heat and absence of rain. These conditions are well fulfilled by the Morea peninsula of Greece and its neighbouring islands, *e.g.* Zacynthos; and Patras and Vostitza, Corinth and Kalamata, are the great currant markets of the world. Indeed, the currant is the pivot of industrial life in Greece, as the bamboo is that of industrial life in Indo-China. In a land where scarcely one acre in every five can be cultivated, and where "labour" is consequently crushed into "professions" until they are so overcrowded that it is almost impossible for a young man to make a living honestly, the currant vineyard is a real blessing. Not only does it require a great deal of labour directly for a large part of the year—from the January pruning and February hoeing to the September packing and October shipping; but also it involves a number of subordinate industries, *e.g.* felling of timber and making of packing-cases, preparation of sulphur for the spraying in April, manufacturing and printing of the coloured labels, and the whole wine industry.

Wine is almost meat and drink to the poor peasants, and this seems to be the chief reason for putting resin—which makes it keep good for a long time—into all wine intended for home use; but all grapes which are "baked" in summer, as in the Douro valley, tend to lose bouquet and acquire resinous properties.

**Food.**—This question of food has some interest from the vegetarian point of view. The race antagonism of

White man and Yellow man, and the political antagonism of Greek and Turk, are to some extent caused by difference of disposition due to difference of food. In the non-Moslem area of the Balkan peninsula, the special products are wine and oil. Wine, of course, is forbidden to Moslems, who therefore drink it from a coffee-cup; the oil, though not forbidden, is not drunk. Now, olive oil is not only one of the most nourishing and sustaining foods in the world, but it is also very soon assimilated, and contains great nutriment in small bulk. The Hellenes and Albanians can allay their hunger, therefore, without heavy meals, and without the indigestion which consciously or unconsciously attends such meals; and this means activity of mind and body, and great economy. In Turkey and the summer-rain lands to the north the typical food is maize, which is stodgy (*cf.* p. 75), and such animal foods as meat and butter, adhered to by the conservatism of Pastoral nomads long after they have ceased to be suitable to the climate and new conditions of life. The Turk and Bulgar are, therefore, rather slow and heavy in mind and body; but, while they last, the Greek evaporates.

**Beads.**—The extraordinary restlessness in which the Greek's mental and physical energy "evaporates," makes him not only an undesirable tenant (*cf.* p. 80), but also an exasperating companion. Like the Southern Slav, he is a dreadful chatterer; and it is so difficult for his fingers to keep still that every man wears a string or two of beads with which to "fidget" while he is talking.

Do not read this book.
Because it will
make you wrong

# CHAPTER VI

# BALTIC FOREST LANDS

**Natural Trade Area.**—The Baltic lands form what is known as a Natural Trade Area, *i.e.* an area within which similar climatic conditions give similar economic products. This introduces a certain identity of commercial interest amid diversity of national interests; and, as the size of the area minimises the natural fluctuations of trade, so the varied latitude gives rise to slight variety of season, *e.g.* harvest-time. When such an area is set round an inland sea which has access to the ocean, it ought to be a paradise for the "tramp steamer."

**The Limits of the Area** obviously include all the lowlands which gravitate to the Baltic, *i.e.* an area fully 1,000 miles from east to west at its widest point, and nearly 1,500 miles long from north to south. As far as the actual water is concerned, the physical limit of the Baltic is marked by a line from the extreme south of Sweden to the extreme north of Mecklenburg; but the Danes who command the outlet, place the limit at the narrowest part of the Sound, *i.e.* Helsingör (Elsinore), and the commercial world considers that the "Baltic" includes the Skager Rak and Kattegat.

**Its Character.**—For our present purpose the precise limits of the area are of less importance than its natural character; and, from this point of view, the most important fact is that the whole lowland which gravitates down to the Baltic, was originally, as much of it still is, thickly forested. The early inhabitants must, therefore, have been essentially foresters and fishermen; and it is inconceivable that, in days of stone axes, the Scandinavian section of them should have cleared enough forest to have become a considerable agricultural people capable of populating the basin of the Mediterranean. So, too, when the area came to be developed economically, the basis of trade was bound to be forest products—wood and tar, furs and tallow, hemp and flax. Of course, the character of the timber chânges slightly—with the latitude; for instance, in Sweden it is said that beech-land is icebound for 115 days in the year, oak-land for 150, and pine-land for 200. This is reflected in the distribution of population, the mass being found south of 60° N.

## FINLAND

**The Name.**—Though the native name of the country, *Suomi*, means something very near "Fenland," our name for it has nothing to do with the word *fen*; it is the land of the Finns, and the Finns are Yellow men by origin, *i.e.* of blood alien alike to the Scandinavian and the Slav. The land has many titles given to it. Its history, as a Buffer State between Slav and Scandinavian, won it the title of "Land of Heroes;" and its scenery is referred to in such titles as "Land of Many Waters,"—"Land of the Thousand Lakes,"—"Land of the Thousand Isles," and so on.

**The People** illustrate well the influence of change (*cf.* p. 70) on the progress of civilisation. Like their relations, the Japanese and the Magyars, they present a great contrast to the typical Mongol, except perhaps in their love of picture-signs instead of names outside their shops; and, if they *seem* to have made less progress than the Magyars, the cause lies in their climate and their site: their ancestors moved north-west from the Ural Mountains when the ancestors of the Magyars moved south-west, and their secluded forestland has hidden them from the eye of Europe.

As a matter of fact, they are one of the finest and most civilised peoples in the world; and the influence of their old wanderings—though this, no doubt, freed them for ever from the inertia and conservatism of the typical Mongol—was not sufficient to account for this result. Two other influences were very important. In the first place, like the Japanese, they came into close touch with the sea, the greatest of all geographical civilisers; and, in the second place, they came into contact with a highly cultured people, whose language they largely adopted, and with whom they intermarried. Nowadays, to keep alive the spirit of patriotism in the face of Russian oppression, the national language is being brought into more frequent use; but still many of them speak Swedish, and—on the other hand—the Svekomen, *i.e.* the people of Swedish blood as opposed racially to the Finomen, call themselves Finns.

**The Land.**—Another influence is, perhaps, worthy of notice. The richest land in the country lies in a belt from west to east through the middle of the area. In time of war, when the people were driven back from the coastlands, this belt formed a retreat which was not only safe amid a maze of forest and lake, but also provided abundance of food and recruits. In time of peace, on the other hand, relations between the rich belt of the interior and the coast led to considerable development of even the barren intermediate area.

The barrenness is due to the same conditions as the beauty of the typical scenery. The country consists essentially of a huge flat "slab" of grey granite (and kindred rock); and, in the great Ice Age, this was worn by the ice into gentle indulations. As the ice melted, and its southern limit retreated northward, these undulations were transformed into lakes; and the presence of the water enabled trees, such as the silver-birch, which transpire very slightly and slowly, to flourish over the whole area in spite of the intense cold. The country contains no elevations of any importance; but the damp south-west winds have easy access over the depression which was once a continuous "strait" from the Skager Rak to the Gulf of Finland, though the centre is now occupied by the Swedish lakeland. As no part of that lowland reaches even an elevation of 600 feet, unfailing supplies of moisture reach this "land" one-tenth of which is water.

**The Birch.**—Besides giving a characteristic touch to the beauty of the landscape, the silver-birch enters into almost every typical industry and occupation of the people, even the textile work of Tammerfors; for the bobbins for the exceedingly fine linen thread spun there are made of birch, as are the bobbins exported to Lancashire and Paisley. Birch-bark is used for all sorts of unexpected purposes, *e.g.* for drinking-cups, baking-"tins," baskets to hold the ubiquitous wild strawberries; birch-twigs are used as a "rod" with which to whip yourself in the "Turkish" baths—found in almost every house—to encourage perspiration; birch-boughs are the regular decoration for birthdays and festivals, *e.g.* on the Finnish mid-summer day—really St. John the Baptist's Day, June 24th; much of the fuel used by the engines,* as you might guess from their **V**-shaped lidded funnels, consists of birch-logs; and the wheelwrights of Viborg and Tavastehus say that it is the best of all woods for their cart-wheels and spinning-wheels.

**Climate.**—Its presence in Finland is a significant comment on the rigour of the climate, for it is the last tree to disappear as the latitude or altitude increases; and it is equally significant that the tar-gatherers never strip the bark off from the *north* side of a tree-trunk,—that the houses are fitted with double windows,—and that the most prominent position on the floor of a cottage is occupied by a brick stove that reaches right up to the ceiling, the open rafters of which are used as a store-room. The danger from fire is obvious, but it is minimised by the rule that every house must be provided with a ladder permanently fixed against the roof; and the large courtyards round houses, *e.g.* in Äbo, are a further precaution against fire spreading.

**Timber.**—But the birch is by no means the only tree, for various kinds of pine and fir are almost as hardy as the birch; and half the total population is said to "live on timber," though even here the climatic control is very distinct. It would be impossible to transport the enormous quantities of wood required, *e.g.* for the wood-pulp and cellulose industries, to the places where rapids give the best facilities for manufacture, if the lakes were not frozen over in winter. "Forest" control enters even into the ornamentation of the houses; for the fantastic outside decoration constantly consists of imitations of pine-cones or the head of a bear—the guardian spirit of the land. Of course, the house itself is entirely of wood, or was till quite recently, when fear of fire has led to the use of brick.

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* Birch smoke from stationary engines—or fires—is the best of all smoke for curing fish.

**Pasture.**—The clearing of the forest is constantly adding to the land available for pasture and agriculture, and the clearing is accelerated by the need for fertilising the generally unfertile ground. The cheapest way of doing this is by covering it with a layer of "potash," produced by burning the forest; and this produces a soil that is most favourable to pastoral grasses and such hardy grains and fibres as rye and flax. Here is the fundamental condition of the great butter industry of the country. For the native cows, whose small size and white colour are also typical of the climate, give quite a large yield of milk, and milk of a good quality; and, as all dairy work is done with scrupulous cleanliness, *e.g.* everyone wearing dresses or overalls of white linen, the butter is of exceptional quality and keeps good for a very long time.

**Agriculture.**—Of course, in winter the cows have to be kept indoors; but the wooden byres are warm, and are kept very clean. The climate is, therefore, really more favourable to pasture than to agriculture; indeed, the shortness of the summer season and the longness of the summer day, mean tremendous strain and desperately long hours of work—so much so that schools are shut from May till September in order that the children may help. Even then the summer is often too short for the grain to mature, or the harvest-time too wet for the sheaves to dry. Consequently, they are often dried by birch-fires in barns; and this method not only dries them, but also destroys the various insects which work havoc in the grain. One good result of this is seen in the great demand in all parts of the cool-temperate zone for Finnish rye for seed. The grain has to be sown in Finland itself not later than August, so that it may be well started before the first snow. It is, again, typical of the climate that gates are removed from the fields in winter to prevent their being split to pieces by the hard frost; and that, where grain is so difficult to raise, pigs and poultry should not be profitable.

**The Social Life** seems to be strongly coloured by the climate and the economic influence of the sea. The fishing industry leads to great equality between the sexes. In the absence of the men, the women naturally manage all affairs "on land"; the home represents *all* the man's creature comforts when he escapes from the risks and the restricted space of his boat; and those risks force on him instant obedience to a comrade chosen to be "captain," and breed in him a habit of self-reliance and independence.

All this is reflected in the Finns; they are essentially independent, lovers of their home, and law-abiding, and the equality of man and woman is quite remarkable. Most of the schools are "mixed," boys and girls being educated together and alike; nearly all professions are open to both men and women,—members of Parliament bankers, harbour-"masters," being female* almost as often as male. And this produces a rivalry which is so beneficial that, though education is neither free nor compulsory, public opinion—aided, no doubt, by the long dark winter—has brought it to such a pitch of perfection that the Church will neither confirm nor marry anyone who cannot read and write.

The climatic influence is perhaps slightly the stronger as far as their amusements are concerned. The necessity for more or less violent exercise in winter, and the fact that the frozen lakes and rivers make the natural roads, page.

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* So, the *skydsgut* ("post-boy") of Norway is often a woman.

have combined to make the people exceedingly expert skiers, even quite tiny children wearing skis apparently with as much ease and comfort as if they were boots. The one essential in this art is balance; and this no doubt helps to account for the wonderful gift which all the children seem to possess, for dancing gracefully.

**Lapland.**—Part of Lapland belongs to the Baltic basin, and the Lappa ("Land's-End People") present some interesting points of comparison and contrast with the Finns. They are by origin a Yellow people, and still have many Mongol features, *e.g.* low round skull and high cheek-bones; but they are now of very mixed blood, and the fisher Lapps are much superior to the forest Lapps. The cause, again, is partly contact with the more cultured people round the Gulf of Bothnia, and partly the influence of the fishing industry; and its effect is seen in the "European" dress, which is in great contrast to the reindeer skins worn by the forest Lapps of the mountainous interior, and in the fact that the fishermen can read and write. Indeed, the two are most alike in the matter of dirt, for the difficulty of getting water in the very severe winter, and the wish to keep the pores of the skin shut against the piercing cold, make them avoid washing during the winter months.

**Birds.**—The seeds of the birch are the special food of the ptarmigan, on which the Lapps so largely depend for food when and where they are not keepers of reindeer; and this illustrates some conditions underlying bird migrations, *e.g.* in Norway. If the birds can find their proper food, in spite of snow and ice, there is no need to migrate, so that carnivorous birds such as the owl and the eagle are not exiled; nor are the tits and woodpeckers of the forest, and such berry-eaters as are not so greedy that they eat up their supplies before the worst cold comes. But the birds that feed on insects and grain, or in marsh and running water, must go.

## SWEDEN

**Iron.**—It is said that the Finns got their first knowledge of iron from the Swedes. This is scarcely likely, as their ancestors lived in the Urals long enough to become very expert workers of gold and silver, as proved by their famous epic of *Kalevala*; and the precious metal area of the Urals is rich in iron. But, if it is true, Sweden was a very appropriate and natural place from which to get such knowledge; for Nörrland, the great iron and timber "land of the future" in Sweden, was the special part of the country into which the old Finns retreated when the Teutons originally seized Southern Sweden.

Iron and timber are two of those important products for which the world's demand is increasing; and, curiously enough, it was the growing scarcity of timber which gave the first great impulse to the use of iron in place of timber. Sweden is one of the few countries of the world which have abundance of both; and timber is a typical Baltic product, for the export of which Sweden has better facilities than her chief rival, Russia.

**The Red House** that is so typical of the ordinary Swedish landscape, may almost be regarded, therefore, as a symbolical link between the past and the future. In a forest land wood is the natural material for house-building; but in the Swedish climate both the wood itself and the inhabitants of the house need all possible protection. It is necessary, therefore, to fill up all chinks between the logs and planks, and to cover the outside, with some plastic and tenacious substance. Where the characteristic rock formation is "granite," as in Sweden, the natural processes of weathering distribute the felspar and other elements in beds of "clay"; and the typical "red-ochre" colour of the Swedish clay is due to the very wide distribution of iron.

**The climate** is so trying to the wood because of its sudden changes of temperature and humidity in spring and autumn. It is a typically continental climate, with great extremes and practically no transition periods. "Spring is a day," the change from snow and ice to sunshine and flowers being almost miraculously quick; and it is interesting to notice certain corresponding traits in the people, for they seem to be a mixture of energy and endurance with romance and love of nature. But the latitude makes the summer very short and the winter correspondingly long; and it is the winter that, whatever its length, would be certain to leave the deepest impression on people whose ancestors came from the Mediterranean region.

**Climatic Control.**—Here seems to be one cause both of the decadence of the Swedes and of their high standard of civilisation. The latter they brought with them, but they brought it to an unfavourable climate; and the result is somewhat comparable to that which happened to the Brahmin, though in his case the change was to heat, not cold (*cf.* p. 51).

The cold itself, however, does not seem to be the difficulty; at least, the death-rate is only about 16·5 per 1,000. The adverse influences are the great reaction during the long dark winter from the strain and bustle of summer (*cf.* p. 90), and the isolation of the land and of its individual citizens. The long dark winter has made them, like the Finns, great readers and students; but it seems also to have made them rather slow, and "too" patient. At the same time, the persistence of the old race ideas of mental superiority causes much importance to be attached to education.

This patience and the need for completing their education lead to very late marriages, which in turn mean very long* engagements; and, under such circumstances, it only needs a strain of heady and melodramatic Gothic blood—aided by the deadly "comfort" of corn-brandy—to produce a terrible percentage of suicides amongst elderly unmarried people. It seems somewhat in keeping that the bride should be married in black, though that colour undoubtedly shows off her fair hair and complexion, and that a bridegroom should keep his wedding shirt to be used as his shroud. And it is significant that the regular time for marriages is the beginning of winter, and that it is considered lucky to have a wet wedding-day.

**Rain.**—The latter idea may have a climatic basis—the close dependence of agricultural prosperity on rain, so that "rain" has come to be almost synonymous with "riches." Of course, the country never suffers from drought, in the ordinary sense of the word; the mountainous backbone is high enough and near enough to the Atlantic to have inexhaustible supplies of snow, and the long summer days of these higher "Anti-Trade" latitudes give a maximum melting-power to the sun's rays. But, once the Baltic is frozen and the heavy block of cold continental air settles down over the whole area, it is practically impossible for any light, warm, rain-bearing wind to penetrate; and the shortness of the summer season makes it important to hasten the growth of plants in every way.

**Pasture.**—These conditions favour pastoral rather than agricultural industries; and, since this has been recognised, there has been specialisation in the more favoured industries. This is to some extent a *conscious* return to the attitude of primitive man to his environment (*cf.* p. 47); but other causes have also been at work, especially the lack of farm labour and the example of Denmark. The former cause has made all farm occupations become more mechanical; and the use of cream-separators and mechanical milkers in pastoral industries is as significant as the devotion of old grain-land to the raising of sugar-beet. Naturally, the dairy industry has developed most near the Danish frontier, *e.g.* Goteborg being the great butter port, and the sugar industry has developed most opposite Germany, *e.g.* between Malmo and Kristianstad, the old capital of Scania in the early days of Swedish Christianity.

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* Engagements often last 10 to 12 years!

**Agriculture.**—The main difficulty is lack of labour; and this is due to the diversion of the limited supply which does exist, into manufacturing industries. The census returns show that at least 10 per cent. of the old supply has thus been lost to the farms and gained by the towns, the total population of which has risen in recent years from 23 to 44 per cent. of the whole. This has done much damage to agriculture because the area most suitable for textile and allied industries is precisely the belt of lowland which used to be the floor of the old "Skager Rak—Finland" gulf (*cf.* p. 88), where the south-west winds have easiest access inland, and where the low level and great area of water facilitate transport. The loss has been so great that Sweden now produces less "bread" stuffs than she needs for her home use.

**This manufacturing district,** of which the textile centre of Norrköping is the industrial capital, lies roughly along the common frontier of Svealand and

Gotland; and this implies a unity of relief and climate which helps to explain the ease with which the Goths and Swedes were blended into a single nation in early days. It is also essentially the "heart of Sweden"; and, therefore, its typical manufactures are likely to be significant. These include various textiles, linen being at once the most important and characteristic of an area of "temperate" forest; but various wood industries, *e.g.* cheap furniture, pulp and paper, matches, etc., are much more important than any textiles. These point emphatically to the essential character of the land, as the name *Sweden* reminds us of an earlier home of this forest people in what we still call the Swabian Forest.

**Forest.**—The useful forest of Sweden is now mainly between 60° and 64° N., which accounts for Gefle—towards the extreme south of the area, *i.e.* nearest the great markets—being the chief exporting centre, as Drammen is in Norway. The particular value of the timber lies in the fact that the shortness of the summer makes the annual "rings" close enough for the wood to be both hard and durable; and the particular types of tree are due to the fact that pine ("red-wood") and fir ("white-wood") are the kinds which flourish best in such a climate and on such a soil—the sandy debris of crystalline rock.

The rivers, too, are of enormous importance to the **timber industry.** Depth, pace, and length are all very favourable to "floating" operations; the lakes in their valleys regulate the head of water and store the logs, though they necessitate some expense and waste of time in towing or warping; and these valleys are not only curiously self-contained,—so that there are at least sixty rivers flowing directly, independently of one another, but parallel to one another, into the Baltic between Tornea and Gefle,—but also face south or south-east. This exposure means that the local snow in each valley is melted quite early in the year, giving a local "spring" flood which starts the logs well on heir way generally a month before the mountain "summer" flood comes down; and so, except in the rare warm springs, when the two floods come too close together, there is a double flood on every river, which enables logs to be floated from the farthest corner of the country in a single summer.

**Forest Control.**—These marked facilities for working the forests help to keep alive the old "forest" habits and traits of the people; and the influence of the forest is as distinct in Sweden as that of the fishing industry is in Norway.

Forest areas are often backward politically, even when the foresters inherit—as in Sweden—a very ancient civilisation; but forest people are essentially brave and enduring, self-contained and lovers of freedom and space. Such a people are apt to be intolerant of political despotism and social crowding; and in Sweden these are typical traits. There is no tolerance of any "grandmotherly" centralisation such as Germany groans under; and the Udal Law limits the number of houses *per* square mile, and forbids any subdivision into areas too small or poor to support three persons. The result of this is clearly seen in the relation of town and country. Stockholm,—like Kristiania, and unlike Berlin or Paris,—is only a nominal or convenient capital, and in no way monopolises or centralises political or commercial interest; and, on the other hand, there are—as in Holland, but for a different reason—no villages, in our sense of the word, only series of lonely farms circling round church-crowned hills.

These foresters, therefore, live essentially alone, supplying all their own needs—their clothing from furs and flax, and managing their own affairs. As both land and wood are very cheap, they like to own their own land and to build their own houses on that land; and thus in Sweden 85 per cent. of all the arable land is tilled by men who own it, and the number of estates belonging to "Nobles" is not 1 *per cent.* of the total. This common ownership of land gives a community of interest between peer and peasant, which—emphasised by community of speech and creed—is the key to many of the curious anomalies of the Swedish constitution.

**Forest Architecture.**—The man who builds his own house, and builds it of wood, is not likely to build it more than one storey high; or, if there is a second storey, it is to a house against a hillside. Then the upper storey is really another house, the floor of which is on the same level as the roof of the lower one, and to which you drive round or climb by a ladder. As time goes on, the custom springs up of building a veranda—for use in the sunny idle winters; and where nature is beautiful, as in Sweden and Switzerland, man tries to imitate the beauty in his house, which presents a strange contrast to the hideous bareness of a typical house on, *e.g.* the vilely monotonous Russian plain. These warm red-tinted verandas are within a stone's throw of the pines whose narrow leaves, by the very characteristics that enable them to resist or evade the winds, produce a "music" more soft and more continuous than that of any "foliage" tree; and it is there—undoubtedly, the place of their origin—that one hears to perfection those haunting ballads that have made the Swedish choirs famous throughout the world.

**Dal-arne.**—It was precisely this spirit of self-reliance, with this touch of Highland dash and Gothic headiness, that made Gustavus Vasa's Dalecarnians such splendid fighters individually, and so formidable when properly led. They came from the forested highlands of the Dal basin, now called Kopparberg, "Copper Hill"; and, as the copper has been worked for fully 600 years, *e.g.* at Fahlun, they probably included a mining element (*cf.* p. 13). But for the decimation of war, these Dalecarnians might have supplied to Sweden the loss of the Viking strain, and supplied it in the best possible place, *i.e.* the hinterland of the peninsula the apex of which was the outpost against the old enemies of the Swedes, the Russian Slavs.

**The Capitals.**—The Viking choice of this site for their capital was due, no doubt, to its central position in the Baltic; and, as the Baltic decreased in importance, so did the Viking capital. But land influences, as well as marine, were at work in the final choice of Stockholm. The old Danish capital was at Lund, the nearest point of the beech-forest to the sea; and thus Lund became the seat of the first bishop, and eventually the seat of the first archbishop. But, as Christianity advanced from the south, Paganism retreated northward—up the natural depression which ends in the Svealand peninsula, just as in Norway it retreated up the Österdal depression to Trondhjem; and the last rallying point of Paganism at Upsala was eventually made, as in Norway, the headquarters of modern Christianity,—the best result of the old ecclesiastical control in Sweden being seen in the Universities of Lund and Upsala.

The obvious land-mark at the north-east end of the depression is **Lake Mälar**, but the precise point of most advantage was not so obvious; and several were tried in turn. The island of Björka had the advantage of being in the Baltic, but commanding the sea-end of the lake; Sigtuna had a safer position inland on the shore of the lake; and Upsala was safer still, up a river flowing into the lake. But eventually Stockholm seemed to be the best place—not in the sea, or on the shore of the lake, or on the banks of the river, but *in* the lake. Even now a large part of the city (about one-seventh) is on piles, the rest spreading over a group of isles situated just where, east of the forest, the Viking stronghold of the lake met the Viking battle-field and trading-ground of the sea; and war meant trade because it meant slaves.

Autar Krishen. Of Vicharng
Nowshera Kashmir

## DENMARK

The old rulers of the Baltic are represented now by a small people occupying only the heart of the old dominion; and the strategic position of the land illustrates the causes both of their ancient power and of their modern failure.

**Site.**—The islands obviously command the entrance to the Baltic; and, though the Danes would scarcely venture now to use their position against Germany or Russia, the fact remains that the Great Belt is the only one of the straits deep enough for large men-of-war. In olden days the position was still more important in some ways, as the Sound was deep enough for every kind of vessel, and lies at right-angles to the prevailing wind for sailing vessels; and it is significant that the old dues collected by the Danes at Helsingör, on the narrowest part of the Sound, were ostensibly paid for the protection given by the Danes against pirates. That the Danes themselves realised the need for protection is obvious from the typical character of their old houses, in which the dwarfed appearance of the walls (in contrast with the great height of the roof) reminds one that the object was defence: from aloft the inhabitants could get an outlook, but a foeman entering the door was forced to *stoop*. How fatal this disadvantage was, can be seen from the ancient ballads.

**Seamanship.**—The safety of these forested islands on the western margin of civilisation in early days may be gauged, *e.g.* by the persistence of Paganism in Odens-e ("Odin's Island")—though the name is now confined to the capital town of Fyen—or by the fact that, in spite of all vicissitudes, the Danes have never lost, or suffered foreign dominion in, their See-land* ("Sea-land"). The fertility of Seeland, again, made it capable of supporting a relatively dense population; the number of harbours invited any surplus to expand over Jutland and other neighbouring parts of the continent; and the risks of the shallow sea, with strong currents flowing out of the Baltic—often carrying ice—and strong winds blowing into it, made those who faced them very expert sailors.

**Disunion.**—But the character of the Homeland did not make for internal unity. The natural rivalry of island and island was exaggerated by the fact that the largest was also the most fertile, and collected the Baltic dues; and the peninsula was so long for its width that Viborg and Ribe and Schleswig had essentially different and hostile interests. In the palmy days of the Baltic trade, when the North Sea was only an appendage of the Baltic, these internal differences scarcely mattered; but, with the opening up of the Atlantic, the balance of power and the centre of importance were bound to move westward. Once its commercial position began to deteriorate, the tiny size of the Homeland (Seeland = Lincolnshire) made it impossible to maintain its political position unimpaired; and internal disunion hastened the end, which was ushered in by its losing the undivided control of the Sound. It is typical of the commercial importance of the land now that its present capital is not only on the Sound, but also the first Danish capital that ever was on the Sound, sites such as that of Roskilde being less exposed. Copenhagen ("the Merchants' Haven") is now the most important commercial port on the Baltic, and seems to deserve its title of "the Athens of the North" only in respect of the people's mania for changing their houses at least once a year (*cf.* p. 80); but the island-flanked peninsula, with its relations to the North Sea and the Baltic, recalls both in site and in history the similar position between the Adriatic and the Ægean.

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* *Zealand* is a mis-spelling, due to Dutch influence.

**Unity.**—But the Danes learnt from their political disasters a lesson which is the key to their whole industrial development in modern times, just as they owe to their commercial history and the wideness of their old dominion the cosmopolitanism and susceptibility to outside influences which are so characteristic of them now. They had always been brave and honest and hospitable, but had lacked unity; and, when this was added, the tiny size of the country was only an advantage, especially after the rise of newspapers—forced either to supply foreign news or to record the trivial doings of the little peace-bound Homeland. At first the change only enlarged old social customs. All peoples of high latitudes are forced, by the long winters, to spend much time indoors; and they have to find various ways of passing the time. This was probably the origin of all the numerous "mutual-help" customs among the Danes, *e.g.* carding-parties—to help the hostess to "card" her flax and wool; but it spread through all the domestic life, and has developed in modern times into the most effective system of co-operation in the world.

**Dairy-work.**—The one distinct advantage that Denmark has over her "Baltic" rivals, to north and south and east, from the farming point of view, is the much greater length of "summer" which her insular and marine climate gives her. All the lands which we have been noticing, have summers practically long enough to ripen grain; but their long winters are terribly adverse to the growth of pasture-grasses and the out-of-door feeding of stock. Here was a great opportunity for the Danes, and they seized it. For centuries their islands had been famous for cattle and horses, and they began to specialise in dairy-farming, for which their small holdings and their personal cleanliness were very favourable. Very soon the utilisation of the waste-products of butter-making led to a large pig-rearing industry; and eventually the import of grain for the fattening of the pigs led to a great development in poultry-farming. In each case, co-operative buying and selling has led to enormous economies and an extraordinary expansion of trade; and last year (1908) the returns of sales to the United Kingdom alone were:

Butter, £9,750,000;
Pig products (mainly bacon), £5,500,000;
Eggs, £1,500,000.

**Fishing.**—The organisation of these industries was largely the work of the Jews, who are so numerous, especially in Copenhagen. Their presence draws attention again to the influence of wide dominion and wide commerce in the direction of cosmopolitanism and race-tolerance; but in this case, unlike that of Rome (*cf.* p. 73), both the dominion and the commerce grew out of the essential fishing life of the people. And here, as with all typical fisher people, the conditions of the life led to equality between the sexes, which is carried so far as to include, *e.g.* female dentists and female carpenters.

**Pasture "Control."**—The influence of this great development on the people themselves has been both good and bad. One great benefit has been that dairy-work is essentially evenly distributed throughout the year, and involves none of the excessive strain necessary in agriculture (*cf.* p. 94) in such a latitude; and dairy-work employs as much labour as agriculture, and pays higher wages for lighter work. There is, therefore, much less of the inaction, which is so apt to lead to terrible drunkenness; and drink, when it is the infamous "brandy" of these rye-growing countries, at 6d. a quart, means suicide. The percentage of suicide in Denmark is still very high, especially amongst unmarried men, and Denmark still heads the world's list for consumption of spirits *per capita*; but the influence of the regular dairy-work is proving most helpful. On the other hand, the comparative lightness of the actual labour is tending very much to marked physical laziness, so that able-bodied young men absolutely prefer to earn a livelihood by knitting than by hard manual work.

**Food.**—Another curious illustration of the same is the enormous proportion of their food that consists of sandwiches, because they will not even take the trouble to cut up their meat for themselves; and there is this to be said for them, that they are enormous eaters, and there would be a good deal to cut up. It is only fair to add that constant practice has given the women a most praiseworthy facility in the art of making sandwiches—of infinite variety and superlative quality. Unfortunately, for both men and women, not only is the quantity of food consumed unusually large, but it consists so largely of milk and cereals that it is very fattening: you may travel a week in the country without seeing a single person who is reasonably slim.

**Scenery.**—As one might guess from the number ot old windmills—now replaced by steam—the wind blows strongly over the low flat land; and the destruction of the old forests in Jutland has even exposed the country to serious nuisance from blown sand during the weeks in spring when the dry N.W. wind is blowing. But the climatic influence which is so favourable to pasture, is equally favourable to the growth of trees; and the rock-formation in most places is exactly the same as beneath the famous Burnham beeches near Slough, and produces a luxuriant growth of beech-trees. These beech groves give the characteristic tone to the scenery, as possibly is suggested by the name *Fyen* ("The Pretty Land").

The same formation supplies the abundance of marl with which the heather-covered sites of the old beech-forests in Jutland are being reclaimed; but it is not equally favourable to oaks, though the supply of oak used to be sufficient not only for the shipbuilding, but also for housebuilding. The moors are being reclaimed and re-forested, and in consequence peopled, very quickly; but they are still mainly responsible for two typical products of the country—the honey that you see at every meal, and the peat which makes such an excellent fuel for dairy purposes.

## FOREST LANDS OF NORTHERN AMERICA

These Baltic forest lands should be compared with the similar lands in the east of North America. Certainly, the American lands are in lower latitude, owing to the absence of protection from the north, their seclusion from warm south-west winds in winter, and the cold Labrador current; but their average annual temperature is the same, and so is their essential vegetation, except that the abundance of birch suggests the greater length of the winter.

**Only Wild Animals.**—The essential difference between the two areas was in the absence of our domestic animals in the New World. Deer—or moose and caribou—were found everywhere, but no cows or sheep; and, therefore, the natives were essentially hunters and fishermen, but not shepherds. They were not even foresters, for their axes were only of stone; and even trap and granite axes are poor substitutes for iron ones in lumbering. The forest did, however, provide the fur-bearing mammals, the birds, and many other necessaries of life; and the forest streams were rich in fish.

**In the Laurentian district**, for instance, the birch-bark made canoes, tents, and twine for nets—bits of net being used to play with by children in the game which we now call Lacrosse; the "blankets" were skins, decorated with the quills of the porcupine, or—later—with beads arranged to imitate these quills, while single feathers (*e.g.* hawk's) were used as hair ornaments; the moccasins were made of deerskin, the presence of the birch-twine enabling the forest Red men to make them of two pieces (sole and upper) sewed together, while the plain men had to make them of one piece; their medium of exchange was beaver-pelt or shell-wampum; the fish-refuse even encouraged the women to fertilise their maize and tobacco plots; and in times of scarcity, as the name *Adirondack* ("Tree-Eaters") suggests, they even eat the bark off the poles with which they supported their tents and made their palisades. A mere accident of relief enabled the Iroquois Confederacy of the Five Nations—afterwards Six—to become so powerful in such an area. With a water-front from Lake Erie to the mouth of the St. Lawrence, and the Allegheny Mountains behind them, they commanded the great Hudson-Champlain route to and from the St. Lawrence, tapping it by the Mohawk Valley, which in more modern times has given the traffic of the prairie to the Erie Canal and the *New York Central Railway*, and has made New York the metropolis of the States. Here, with a climate that is almost semi-marine, they developed a definite military system, which compensated for their relatively small numbers. So, when the French holders of the St. Lawrence and their Huron allies came to death-grip with the English holders of the Hudson and their Mohawk allies, the victory was certain to go to those who were friendly with the "Keepers of the Gate" in this "Long House" of the Five Nations.*

**On the Atlantic slope** there was more varied life. Minerals were abundant, including ochres, copper, argillite slate (for knives), and soapstone (for cooking-pots and tobacco-pipes); pigeons and turkeys, rabbits and opossums, were more numerous; and flax grew wild. But the Delawares never made as much progress as their Iroquois rivals and enemies, partly because their forest-growth was too dense, but mainly because their strategic position was inferior. And neither made progress as the Swedes and Finns made it, because they were *only* hunters and fishermen.

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* The names of two of the other tribes, Oneida and Seneca, still mark important centres.

**Anti-Trade Coastlands.**—Even where the natives would almost be called foresters, as well as hunters and fishermen,—in the N.W., they still remained far behind the Baltic forester fishermen. For instance, the definite seasons for the salmon moving up and down the rivers, and the relation of definite falls and rapids to these movements, enabled the Chinooks to build quite large permanent houses—at the falls; and the mild moist climate was very favourable to the growth of timber, including "spruce" for canoes and baskets and yellow-cedar for house-building. If there was no pottery-clay, the baskets could serve for pots, as for cradles; and there was the black-slate, so easy to cut and sharpen, and so quick to harden when exposed to the air. Blankets could be made of cedar-bark or even of wool from the wild mountain "goats"; and the islands and inland waterways provided huge abundance of fish and fowl. But there was no progress beyond a stage of clever house-building, which was greatly facilitated by the black-slate knives and axes. Something, no doubt, must be put down to the denseness of the forests and to the profoundly dissected character of the land—reflected in the extraordinary number of separate tribes and languages; but the tribes were no more Mongol than the Finns, except that their hair is so absolutely circular in cross-section that it lies very lank. The one essential difference seems to be the absence of domestic animals.

## CHAPTER VII

# INTEMPERATE PLAINS—HUNTING v. TILLAGE

**"Deliberate Response."**—In previous chapters some emphasis has been laid on the fact that the strength and completeness of Geographic Control vary with the social condition of the people "controlled," the most primitive people being more or less at the mercy of their physical surroundings. The details given (p. 105) about the Danes show that, even in the case of a highly civilised people, there may still be this unconscious obedience to such control; but one of the most significant features of modern development is that obedience is conscious and deliberate. As the scientific spirit grows, men observe more accurately, and make more practical use of what they observe; so that now the principles of Geographic Control are studied—especially at the Imperial Institute—with the definite object of getting the greatest possible use out of them. In a word, men conquer Nature by obeying her. This is "deliberate response" to environment (*cf.* p. 3).

**New Lands,** especially where occupied by English-speaking people, give admirable illustrations of this. As very few lands are endowed by Providence with all the necessaries of life for White men, the first thing to do is to find out exactly what the particular land does possess, and for what industries it is therefore naturally fitted; and this can only be done by surveys, which will determine, *e.g.* the surface features, the mineral wealth, the normal climate, the character of the native plants and animals, etc. Then, in the light of the control exercised directly by the land-forms and climatic forces, and indirectly by the natural products which depend on these, a system of communication can be developed to export the surplus wealth of the land, and import what is lacking.

### CANADA

Probably no part of the world outside "Monsoon" Asia gives better illustrations of successful agriculture than Central Canada, and the success is due to minute observation of the climatic phenomena.

**The Seasons.**—The year begins with "mid-winter," for January has an average temperature 9° or 10° below that of December; February averages only 7° or 8° above January, and March only 6° or 7° above February. Spring is sudden and short—the four weeks of April, with an average daily maximum of about 50° F., the western area being some 5° warmer than the eastern because there is less snow as you approach the arid belt. Summer begins with the arrival of the rain in May, and ends with the disappearance of the rain in August. Autumn is divided into two parts, one warm and dry and the other cool and dry.

**Farm-Work.**—If the spring lasts only four weeks, and practically never begins till the very end of March—though it is gradually coming earlier as agriculture spreads, because ploughed land cannot hold snow as prairie grass did—no time must be lost. Experience has proved that, after the land is once fit to work, one week's delay means fully 30 per cent. less yield and inferior quality. All machines must have been overhauled, therefore, and all seed cleaned, by the middle of March. The average farm staff cannot prepare and sow more than about 75 acres in the month, and some of the seed must be of a very quickly-ripening kind, so that the whole does not ripen at once and overtax the harvest labourers; but the men must be off the land by the end of April, or the seed will not have germinated in time to make use of the mid-May rains.

As these rains are due to the formation of a Low-Pressure area over the prairie as the sun-heat increases, the mass of the rain (three-quarters of the total annual amount) falls precisely when the young wheat needs it most; and, as the decrease of temperature in the autumn naturally stops the inflow of the warm, wet winds, harvest-time is normally dry. The long days and the high percentage of sunshine account for the fine quality of the grain.

The harvest must be over by the middle of September, and to reap the 75 acres will take about a fortnight. There is no snow yet to help you in sleighing the grain to the nearest elevator, and it could not be sleighed until it was threshed; but you dare not postpone ploughing, because it is on stubble land that locusts breed. So you plough till the snow begins—about November 11. Port Arthur is not frozen up till about December 5, so that—with a rush—you may be able to thresh and market part of the crop.

**Wheat Calendar.**—Observation, then, and experience have forced on the Canadian wheat farmers a very definite programme, dictating not only the precise times for ploughing (late autumn), harrowing and drilling (April), reaping (early autumn), threshing (winter), etc., but even the varieties of seed and the size of farm. Most profit is made where there is the minimum of hired labour, and the average family in Central Canada can just manage 160 acres. That is the famous Quarter Section (*i.e.* a quarter of one square mile), the Canadian Government's "unit of settlement."

## RUSSIA

In latitude and climate, relief and soil, Central Canada has much in common with the wheat-belt of European Russia; but the two present the strongest contrasts politically and economically, especially in reference to the importance of the individual. In Canada the individual farm and farmer form the essential foundation of the whole system; in Russia the individual is nothing.

**Size.**—Even north of the Manych Depression between the Sea of Azov and the Caspian, European Russia has an area of over 2,000,000 square miles. In this there are some 50 separate "governments," nearly half of them with areas at least the size of Scotland; and the population of this vast area amounts to nearly 130,000,000. The individual is of no importance, therefore; he is only one amongst all these myriads, and his village is only one out of 10,000,000. Size here exercises a physical tyranny from which there is no escape for him, and which is intensified by the profound isolation of the enormous distances between place and place.

**Relief.**—Practically this huge area is one boundless plain, with natural expansion only into Asia. There is a broad, flat swelling, running across the country from S.W. to N.E., which averages 600 feet in height; but, as it is 700 miles wide, this height is absolutely trivial. Even the extreme height of the Valdai Hills is to

European Russia as a 10-inch brick standing on its end in the middle of 1,000,000 acres. Such monotony exercises a rigid tyranny over human life and occupations, absolutely killing all initiative and power of striking out new paths.

**Climate.**—The size and the uniformity of relief combine to produce a climate of terrific extremes, giving rise in turn to leagues of tundra, leagues of forest, leagues of prairie, leagues of steppe; and all these are converted in winter into endless leagues of snow, till the monotony becomes a gross tyranny. The total result is that in a land where some 97,000,000 peasants are landowners, owning a total area ten times the size of England and Wales, agriculture is impossible in the only season in which communications are reasonably easy—over the snow; and the need for producing the maximum of food during the months when the soil can be tilled, leads to schools being shut then to allow the children to work on the fields.

**Education.**—As the schools, like the factories in most places, are shut in summer, winter is the only time when children can get any education; and, of course, hunger and cold combine either to keep many of them at home or to reduce them to a condition of wretchedness in which the brain is not capable of doing the necessary work. It is no wonder, then, that nearly 80 per cent. of them, when they are grown up, can neither read nor write—one result of which is seen in the presence of signs instead of names over shop-doors.

**Superstition.**—What makes matters worse is that the land is cursed by political and ecclesiastical tyranny as well as by physical and climatic tyranny. The average peasant family of seven persons lives at about the rate of one shilling per day! But in Advent and

Lent, when the cold is greatest, the Church forbids them all animal food, even milk! The substitution of vegetable for animal foods, *e.g.* linseed oil for animal fat, deprives them of the only part of their food which is essentially heating; and in their extremity of cold and hunger they sell everything they can—cattle, clothes, and even their future labour, and burn everything they can—byres, barns, and even houses, sharing the house-timber with the family whose house they go to share. The children cannot go out half-clad and half-fed, and so they don't go out at all—to school or elsewhere.

**Co-operation.**—The absence of obstacles to the rapid spread of climatic phenomena implies also liability to invasion and power of expansion, and the former more or less necessitates a military organisation of Government. This in turn, like the relief and the climate, is adverse to initiative in the individual; and so all sides of the national life encourage co-operation at the expense of individualism. The people live, work, fight, die, only in bands. Every little industry is managed by *artels*, or guilds; and the Village Commune is as typically Russian as the Romanoff rulers are typically German. No wonder that the land is the happy hunting-ground of that prince of "middlemen," the German Jew!

**Empire.**—The dead level of the relief ought to be very favourable to communication, provided that there are decent "roads"; and these are provided in winter by snow. Snow and the sledge, therefore, are the keys to the expansion of Russia. Before the invention of railways, sledge traffic over snow was the cheapest and fastest form of inland transport; and the snow and the sledge took Russia as naturally eastward as the sea and her ships took England westward.

It was partly a retracing of an old route, by which an infusion of Mongol blood and Eastern fatalism had come into Russia. By sympathy, therefore, and by blood, the Russian is somewhat akin to the Asiatic; and his rule, however tyrannical it seems to us, is not only climatically appropriate, but also is not "alien" to the people of Central Asia. Even the Volga basin is essentially Asiatic; and the genius of the Slav, like the waters of his great river, finds outlet eastward—within definite limits. These are the isotherm of 32° F. in winter and 70° F. in summer; the Russian will never advance permanently farther south in Western Asia than the southern limit of frozen snow, or farther south in Eastern Asia than the northern limit of rice.

**Houses,** as has been implied, are built of wood, which is warm and cheap, but perishable. Of course, there is no unfrozen water with which to put out a fire in winter; and, even if a house escapes fire, it cannot resist the climate for more than a couple of generations or so. There is, therefore, no object in making a house beautiful in any way, even if the hideous monotony of the land did not make such a course profoundly improbable (*cf.* p. 99).

The houses of the richer people reflect the land and its tyranny in almost every particular. To be above the floods, which are so troublesome on the dead level, they are perched on artificial hills—labour being "dirt-cheap"; to lessen the danger from fire, even the rooms are often—the houses always—far apart; to accommodate the climate, most rooms are duplicated —one set facing north for summer use, and the other facing south for use in winter.

This is why one calls the Russian plain *intemperate.*

## THE LOW TUNDRA

**Poles of Cold.**—In the north-east of Asiatic Russia, as to some extent in the north-west of British America, there is an area where the mid-winter cold is more intense than is known, or believed to be possible, anywhere else on the face of the globe. This is the Pole of Cold round Verkhoyansk. It is in the head of a valley inside the Arctic Circle, looking due north, and cut off by 500 miles of highlands from any occasional winds from the Pacific, and far enough from the Arctic Ocean to feel none of its modifying influences. These influences prevent the intense cold of Verkhoyansk in December, January, and February, when the temperature averages about *60° F. below zero*, from being felt at the mouth of the river Yana, on which Verkhoyansk itself lies. Extremes of as much as *85° F. below zero* have been recorded, causing intensely cold winds in outlying parts of Asia, *e.g.* Japan; and, while the average temperature in July is 60° F., over 100° F. has been recorded.

**Low Tundra.**—Stretching along the shores of the Arctic Ocean in both Asia and America there is a strip of lowland known generally as the Low Tundra. The part of this which lies between the mouth of the Yana and Greenland, is the home of the Eskimo, who are seldom found at a greater distance from the sea than 50 miles. This expanse of Low Tundra is, of course, a sheet of ice for most of the year, and more or less a continuous swamp for the rest of it. The summer, though too short to ripen grain, is hot enough to ripen almost any "temperate" plant; so that plants which mature very fast, can live and bear fruit there. This accounts for the abundance of moss and lichens and berry-bushes, which attract the birds and reindeer* northwards in summer. In winter, on the other hand, even the mighty horns of the reindeer are unable to shovel away the frozen snow; and, therefore, the only "domestic" animals which can survive the winter on the spot, are flesh-eaters. That is to say, the domestic animal of the Eskimo is the dog, not the reindeer.

**The Reindeer.**—This at once explains why the Eskimo, unlike the Lapps, do not attempt to tame and domesticate the reindeer, and why they are so recklessly wasteful in hunting it. As it can travel fast enough to escape even from the wolves of the High Tundra, it can obviously outpace the dumpy, bow-legged Eskimo; but they are very clever in driving a herd that is moving south in autumn, into a neck of land between two of the innumerable lakes, where there is a party of hunters in ambush. There are also others in kayaks on the lakes, so that the deer are caught whether they try the "isthmus" or the water.

**The Eskimo** are, therefore, purely hunters and fishermen; and, though they do eat seaweed and berries in summer, they well deserve their name of *Eskimantsic*, "Eaters of Raw Meat." They call themselves, however, by the name of Innuit, "*The* Men," or Yuit—the latter only in Asia; and, no doubt, as in China, it is isolation that prompts such a title. In the case of the Eskimo, the isolation is due of course to the position between the eternal ice and the barren "mountains" of the High Tundra, the barrier of the latter being intensified by the hostility of the Red men to the south. Though very much cut up into isolated groups by the broken character of the coast, the conditions of life are so much the same that the various groups are wonderfully alike, except that those who live farthest inland are generally poor fishermen; and the individual groups are too small, and the "tribal" sense is too feeble, for there to be any inter-tribal wars. They are all typically Mongol in appearance, *e.g.* short in stature and with long lank black hair; and, as this does *not* grow in the form of a beard, men and women look much alike.

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* The real reindeer-moss grows on the higher land farther south.

**Dress.**—This likeness is strengthened by the fact that they dress alike—in boots, trousers, and hooded jersey.* It is absolutely essential, as a protection against the cold and possible visits from polar bears, that the approach to the permanent dwellings should be through a long, low, narrow passage; and this can only be "negotiated" by going on all-fours and wearing very tightly-fitting clothes. The only obvious marks of difference between the dress of the two is that the woman's hood is generally made large enough to serve as a cradle as well as a muffler, and that her boots are wide enough at the top to serve as pockets. The men, being only expected to hunt and fish, need no such provision for carrying about any domestic utensils.

**Houses.**—The permanent house referred to above is sometimes a shallow pit, built up with stones and roofed with wood or ribs of whale, etc.; but more often it is entirely built of snow, with or without windows of ice or gut. As there is usually no ventilation except through the door-tunnel, the heat inside this non-conducting material is very great, so that there is no difficulty in keeping water for drinking—the only purpose for which they ever use it—unfrozen. With the sudden return of summer, however, the snow melts so quickly that a move is immediately made into a tent.

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* The modern Canadians have adopted this habit of wearing a jersey, as also that of wearing moccasins.

**Occupations.**—This would be necessary in any case, as the numerous occupations of the men involve a purely nomadic life, and therefore a portable home. First, there is the spring seal-catching, though there is little or no real spring; by June the coast-ice should be sufficiently melted for regular fishing and for the hunting of the birds attracted by the fish; in the early autumn the reindeer move south and there is hunting of berry-eating birds; and the freezing of the shore-waters later gives another opportunity for seal-hunting. From Christmas to Easter they live indoors.

The indoor occupations are almost entirely confined to the making of clothes and weapons for hunting; and, as the workers sit crossed-legged, they naturally become bow-legged. The women suffer in this way more than the men, as they do the greater part of the work; but the men generally make the kayaks (*i.e.* "Rob Roy" canoes), the harness and shoes for the dogs, the hooks, harpoons, and spears.

**The Seal** is the object of, and supplies the material for, almost all these industries. Boots are made of seal-skin chewed by the women into "shammy" leather; trousers and jerseys are made of the skin with its fur on, the "under" suit for extra use in winter having the fur turned towards the wearer's body; the kayak frame is covered with unchewed, but furless skin; the "mackintoshes" which keep the men dry in rain or when fishing, are made of seal gut, which is also used for making their one "musical" instrument, a drum, and as drawing-paper—for sketches done in seal-oil and soot. Inflated seal-bladders are attached to harpoons and spears to prevent them from sinking; seal-sinew is twisted into string and lines, while seal-bone is chipped into hooks; and seal oil feeds the soapstone "lamp," with its moss wicks, which gives light and heat throughout the long, dark winter.

**Art.**—As time is no object, and the conditions of life admit of no personal property except in the form of small or absolutely essential implements and weapons, infinite patience is bestowed on, and much pride is shown in, the artistic finish of, *e.g.* clothes and weapons. For instance, if there are any feathers or bird-skins left over, after all the boots and the bed-bags have been filled, they are generally "finished" with great care, and made into ornaments by the women, just as the men carve the bone handles, etc., of various implements. It is typical of such a plant-less land that these carvings are always of animal objects, generally the head of a seal or walrus. Even where there is no ornamentation, the work is very neat—though done, *e.g.* with a bone needle; and almost the only defect is in originality. They can imitate, but not invent. The dim light in which they work, causes them to pay close attention to the "copy"; and one result of this is seen in their wonderful gift for mimicry and for drawing, especially drawing charts of their own journeys.

**Food.**—The least admirable feature about them is their appetite, though it is only an illustration of climatic control. The necessity for keeping up the bodily temperature forces them to adopt an animal diet; and the long fasts which they have to undergo, *e.g.* in hunting seals, are naturally compensated for by disgusting gorges subsequently. An ordinary Eskimo man will eat *half a stone* of meat regularly, and he is more or less indifferent to its sanitary condition; indeed, the shortness of the teeth in the adults is due to their having been ground down by the grit, etc., in the food. This suggests—what is actually the case—that the blubber which they love so dearly, is *not* a regular article of food; and the reason is that the first demand on this is for the lamp which lights and warms the house.

Still they manage to consume a considerable amount of fat—enough to make their skin feel to the touch, " like fat bacon "; and, as their wide mouths hint, they are a cheery as well as a voracious people, and can make the best of things as they are.

Their idea of " Heaven " sums up their own life with its ups and downs, wants and luxuries—sunshine and snow, food and clothes :—*a Paradise of land-ice, on which seals bask in the sun, surrounded by lichened tundra on which reindeer feed.*

# CHAPTER VIII

# INTEMPERATE PLAINS—HUNTING v. PASTURE

**Tree v. Grass.**—A good contrast to forested plains ought to be found in unforested plains, especially in the same latitude; and the fundamental difference between the two is due to difference of rainfall, the forested plains having a relatively heavy fall of rain (or snow), while unforested plains are normally cut off from rain-bearing winds by distance from the sea, if not by some great obstacle such as a mountain range. The dryness, too, exposes them to great extremes of temperature. As grasses—unlike trees—mature very quickly, they are the peculiar and appropriate product of climates which are subject to great extremes, *e.g.* the steppes of so-called "temperate" latitudes, or to long droughts, *e.g.* the savannas of tropical latitudes.

## THE KIRGHIZ STEPPE

**Primitive Life.**—We have already noticed that the dependence of Man on his physical surroundings varies with his social condition, so that primitive Man reflects most closely the character of the land around him; and, as pastoral industries preceded agricultural industries, Man in early ages ought to reflect the "control" of typical pastoral areas. These conditions happen to be particularly familiar to us because of the vivid pictures of them in the Old Testament; and, if these pictures seem to be untrue or unreal when compared with what we hear, or know at first-hand, of life on a modern ranch, it is because railways have taken away for ever from our modern grass-lands the isolation, the self-sufficiency, the conservatism of the steppe.

**The real steppe,** except where irrigation is possible, admits of no occupation except the rearing of animals; and, wherever the area of steppe is vast, as in Western Asia, the distance from agricultural regions forces the people to depend entirely on their domesticated animals. Hair or wool from horse and goat, camel and sheep, is made into cloth, felt, rugs, reins, etc.; boots and bags, "bottles" and saddles, are made of their skins; and the ordinary food is limited to meat and milk (including butter, cheese and koumiss). The variety of animals—amongst which the horse is much the most important, as suggested by the name Kazak, or Cossack, "The Horseman," and sheep and goats are distinctly more important than camels and cattle—means corresponding variety of food, the horses preferring "mountain" grasses, while sheep and goats prefer salt "bush," and camels need thorny food. Cattle are of the least importance just because they really need lush meadow, which the steppe does not provide.

**Nomadism.**—All this leads inevitably to a self-contained and nomad life, which breeds in the nomads independence and love of freedom, pride and contempt for "settled" occupations, especially that most stationary of all occupations—agriculture. No doubt, too, the powerlessness to ward off drought or tempest, or disease among the animals, emphasises in the Asiatic Steppe-men their typical Mongol fatalism, as the kinship of all the members of a typical patriarchal group encourages hospitality, and as the principles of stock-raising encourage close attention to and reverence for human pedigrees. But a free wandering life seems inconsistent with the profound conservatism which is as characteristic of the Asiatic steppes to-day as it was in the time of Abraham.

**Conservatism.**—Four causes combine to counteract the general tendency of the nomadism. One is that this nomad shepherding, being most profitable to the man with most children, leads to a patriarchal system of government. The usefulness of the patriarch varies precisely with his age and consequent experience, *e.g.* in weather signs; and this produces a great continuity of plan and policy, especially as reverence for the patriarch is extended even towards his dead predecessors and their opinion. Again, the patriarch himself is guided by the needs of his animals, which do not change. Further, even the variety of food demanded by the different animals—*all* of whom require water—can be supplied to them only by obedience to climatic processes; thus, the horses cannot have their "mountain" feed until the heat and mosquitoes drive the sheep and goats off the lowland. And, lastly, though there are no "frontiers" visible to the untrained stranger, every shepherding group on the Asiatic steppe has its own traditional and hereditary feeding-grounds, which none may extend, and on which none may encroach. Thus, the continuous control of a single leader,—the fundamental habits of the animals themselves,—seasonal changes of climate,—and prescriptive rights of pasture, combine to make this nomad shepherding more conservative than almost any other industry.

### YELLOW MEN IN S.E. EUROPE

**The Bulgars.**—How this conservatism clings for centuries, even under the most different conditions, may be seen from the Turks and Bulgars in Europe. The latter were Yellow men who adopted the language, general customs, and religious creed of the Whites whom they conquered; but to this day they retain essentially steppe traits. Not only are they sturdy and independent, stolid and truthful, free from hysteria and all other typical Slav vices; but they also wear sheepskin cloaks—in latitudes where the summer temperature is 75° F., their boots are of raw hide, their national instrument is the bagpipe, their regular food is meat and butter (*cf.* p. 84), and they wear all their wealth on their persons (*cf.* p. 60).

**The Turks** are also Yellow men, but adopted nothing from those whom they conquered. They reached Europe over the Anatolian highlands, not over the Russian plain; and so, unlike the Bulgars, they remained barbaric warriors, one-third of the instruments even in a *non-military* Turkish band being for percussion—drums, cymbals, tambourines, triangles, etc. They are still typical Steppe-men in their love of isolation, and their tolerance of patriarchal control. Each house is apart from its neighbours, with walled court and shaded garden, dim rooms and the sound of water (splashing in a fountain); they despise tillage and all manufacturing industries except those connected with wool and leather; they allot separate quarters to subject or alien peoples, *e.g.* Jews and Christians, and leave all ordinary business also to them. As patriarchal in custom, they have many wives, and "children" have to stay "at home" to help the patriarch until he dies; so that, though they learn to obey, the mass of them never learn to rule Why blame them, then, if they rule badly?

**Apathy.**—Mongol fatalism, again, has a deterrent influence on energy and enterprise; and they are further deadened by the constant use of coffee. Some stimulant seems to be needed by nomads when they come into settled life; and, as wine was forbidden, coffee was to the Arab the natural alternative. It had the further advantage—to a poor peasantry—that it allays hunger; but its reaction is profound lethargy. As the Turks are too lazy—and too proud—to learn foreign tongues, subject races must learn Turkish; and, as Turkish happens to be soft and musical and very easy to learn, it has become the *lingua franca* of the peninsula, as the very similar Yakut language has become the *lingua franca* of Eastern Siberia. Indeed, in Bulgaria Bulgarian plays for Bulgarian audiences are played in Turkish! (*cf.* p. 85)

## PATAGONIA

But the life of the Asiatic Steppe is made too familiar by the Old Testament story to need further illustration, and its climate is of the profoundly intemperate kind which is only found within so-called "temperate" latitudes in the heart of a vast area of land. This interaction of area and latitude explains why similar expanses of steppe are not found in the Southern Hemisphere, even in Patagonia.

**Pasture.**—Owing to the scanty rainfall in the lee of the Andes, a considerable part of Patagonia may be called steppe; but its relatively small area and the action of Föhn winds (see below) prevent it having very great extremes of temperature,—its corresponding vegetation does not consist of typical pastoral grasses,

—and the native fauna of the continent does not include any of our ordinary domestic animals except the dog. The natives, therefore, could not be shepherds. Of course, the Spaniards introduced the horse, as they introduced silver*—in the form of dollars, and the sea-edge of the plateau rears numbers of sheep now; but the horse was used essentially for hunting, and the sheep are quite a modern introduction.

**Native Fauna.**—The inland waters, partly because they vary so in volume and level, are poorly supplied with fish—the "shells" used as plates by the people being almost certainly the "armour-plates" of the native armadillo; and, therefore, there was no occupation left except hunting. For this purpose the land did provide two native animals, the huanaca, or guanaco, and the rhea, or South American "ostrich"; and their distribution is typical.

The eastern part of the land is mainly high, rocky, terraced "plain," so thickly covered with herbage, and that herbage so thorny, that it can support little except the huanaca, which is a kind of lowland llama. Nearer the Andes glacial deposits give a richer soil, which supports tall, coarse grasses; the land is lower, and interspersed with typical glacial lakes—the rhea, like the real ostrich, having a voracious appetite and a corresponding thirst; and the heavy rainfall off the saturated N.W. Antitrades has caused the *Chilian* rivers to cut back their valleys so far that now they rise to the east of the Andes, and through the gaps thus made dry and warm "Chinook," or Föhn, winds blow into the rhea land.

**Hunters.**—The natives, therefore, naturally became hunters, not shepherds or fishermen ; and the enormous importance they came to attach to the horse was obviously due to its speed. This gave them much more chance against the huanaca, which is timid and swift, and against the rhea, which is at least equally swift and so tall that it can raise its head above the surrounding vegetation and " spy out " the land almost without being seen itself.

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* There is practically no silver in the Argentine or "Silver" Republic!

As hunters, the natives were disinclined to combine except for war, and that only at rare intervals ; and, though in war they obeyed a chosen leader, they recognised no patriarchal or permanent leader of their little isolated groups.

**Self-contained.**—They were, however, just as self-contained as the patriarchal Steppe-men, for the huanaca provided them with almost all they needed. Its flesh was meat, the large proportion of fat and marrow being specially useful in supplying the lack of farinaceous food in such a latitude ; the one garment of both sexes was a poncho made of its skin, with the fur inwards and the outside " painted " with ochre or gypsum, (" plaster of Paris,")—further protection against cold winds or mosquitoes being provided by painting their bodies. During snow they also wear hide boots, now of horse-hide ; and these made their feet look so large that the early Spaniards called them Patagones, " Big-Feet," though their feet are really very small in proportion to their quite unusually high stature.

**Equipment.**—The stony plateau, which merges into a *Shingle* Desert, and the huanaca provided the raw material for their famous " bola "—made of two round stones tied to opposite ends of a long strip of skin, and capable of bringing down a victim at a distance of at least 40 yards by its " chain-shot " action. Their typical ornaments are the feathers of the rheas thus caught,—which are also used for cleaning their stone pipes,—and the blue beads and silver buttons (dollars) which came into the country through European visitors and traders. The tobacco smoked in the pipes is, of course, one of the few important native plants of the continent; and it is a link with the old home of the people, which was almost certainly in the southern highlands of Brazil, for it is always mixed with the yerba de maté which is a native of those highlands.

## NORTH AMERICAN PLAIN AND PRAIRIE

Naturally, then, all the grass lands of the New World —the downs of Australia, as much as the pampa and prairie of America—were the scenes of hunting rather than shepherding occupations; and their pastoral development has been more or less artificial. In Australia it has been largely the result of the great mineral wealth, which attracted immigrants in sufficient numbers to supply the labour for handling enormous loads of wool at a few places convenient for shipping; in America it has been more due to railway expansion over the vast plains of the two continents, though the employment of semi-nomadic half-breeds as "cowboys" made a sort of link between the purely natural and the wholly artificial stage.

**Uniformity.**—The uniformly hunting character of the Red man of the North-American grass-lands was due partly to the extraordinary uniformity of relief over the Mackenzie-Mississippi valley and the corresponding uniformity of climate, with their resultant uniformity of products—which, as we have seen, did not include any of our domestic animals except the dog. No doubt, there are obvious differences at the extreme latitudes.

A cradle in the north of the Mackenzie basin must be part of the mother's hood—for sheer warmth, while in the south of the Mississippi basin it was a grass hammock—for coolness. In the one case the mother wore, as she still wears, fur lined with the down of migratory birds, while in the other case she wore bead-work ornamented with the feathers of sedentary birds; so the northern father sank, as he still sinks, his house into a pit to save the scanty drift-wood for roofing, while the southern father built his on piles in the shore-waters of the Mexican Gulf. But, in spite of such obvious differences, both were essentially hunters, the Eskimo ("Eaters of Raw Meat") hunting beasts, while the Attapacas ("Eaters of Men")—like their neighbours, the Caribs—were "caribals" or cannibals. And, throughout the whole vast plain, size and space seem to have imposed on all these Red men—in great contrast to the Utas and other voluble and volatile people of the Rocky Mountains—a dignity and deliberateness not alien to their inherent Mongol stoicism. Even where their climatic environment was least alike, fundamental points of likeness arise; for instance, the circular wigwams in the heart of the interior were generally sunk, just like an Eskimo hut on the Arctic shore, into a shallow pit.

**Climatic Results of Uniformity.**—The absence of mountains across the land from east to west, which would have prevented the cold north winds from meeting the warm south winds,—the huge expanse of treeless plain,—the great differences in temperature between the waters of the Great Lakes and of the Mexican Gulf, all tend to the rapid spread of climatic phenomena; and the uniformity of level is emphasised by the fact that the land rises to the Rocky Mountains in distinct steps, between which the rise is imperceptible. When a cold wave from the north-west in winter drifts clouds of fine dry snow over the lowest of these steps on to the Mississippi lowlands, there is a blizzard; when "cyclones" of warm moist air from the south-west in summer are suddenly overlaid by cold, dry air gravitating down from the same northwesterly direction, there is a tornado.

**Economic Results of Uniformity.**—The rapid spread of these disturbances is closely paralleled by that of the typical raids made by Navajo, Apache, and Comanche warriors; the latter, indeed, moved so rapidly and over such huge distances that their language became a sort of *lingua franca* over the whole south-west of the lower Mississippi basin. The distribution of the native animals is equally significant. The moose and the caribou were found over practically the whole of the north, from the Cascade Mountains to Nova Scotia; deer were found right across the "United States" in the latitude of the Great Lakes, and on the Gulf and Atlantic coast-lands; while the antelope was found all over the central cordillera, and the peccary over the southern cordillera. The home of the bison was between the Rockies and the Mississippi, towards the south during the summer rains, but towards the north in winter—to be within the influence of the Chinook winds in the area of light snow-fall in the lee of the Rockies. The extermination of these native animals meant the extermination of the Red men.

**Hunters.**—Tribes of Sioux and "Algonquins" occupied practically the whole of the plains and prairies of this area, *i.e.* land on which now at least 50,000,000 cattle are fed every year, and off which every year some 2,500,000,000 bushels of their indigenous maize are gathered; but in almost every point they were typical hunters, whose women dabbled in gardening—growing maize and beans and tobacco. They had a military organisation; their typical implement was the lance, for the head of which there was abundance of flint, *e.g.* in "Arksansas" and "Illinois"; their tents were of skin, not felt or bark; their ornaments were elk-teeth and bear-claws; their food was almost entirely meat, the want of milk being largely responsible for the slow growth of population; their dress was a buffalo robe; even the boats which some of them possessed, were only "coracles" made of buffalo hide stretched over a frame of the willows that fringed—and still fringe—the watercourses.

When the hunting exploits of the men were very successful, they had to be rehearsed at home; and the raw skins of the tent offered obvious facilities for putting them into pictorial form, the colours used being red, green, and blue, because the "Illinois" coal formation contains cinnabar (vermilion), and lumps of copper from the "Michigan-Ontario" copper beds had been distributed by glacial action widely over the land to the south of Lake Superior. So the catlinite deposits of Minnesota, which are still worked at *Pipestone*, supplied the raw materials for the famous red pipes, as the clay could be used for pottery to make good the lack of buckets due to want of bark.

## THE BANTUS

The savanas of Africa give us another picture of grass-land life. They are of vast area, pivoting on the Sudan; and their extension down the eastern side of the peninsula is due mainly to the height of the plateau between the Congo basin and the Indian Ocean, but partly to the fact that Madagascar is a considerable

Administration

obstacle to the S.E. Trades, while the N.E. Trades become S.W. Monsoons during the Indian summer. These savanas greatly favoured the movement of Bantu peoples southward; and, as in North America, unity of race and similarity of relief and climate combine to give a wonderful uniformity of life and occupation over the whole area. At the same time, the relief and vegetation are more varied than on the prairies, and have had no flattening or numbing effect on the inherent "animal" spirits of the Negro; nor has the prairie those innumerable and "mysterious" night noises which make the Kafir so glad to chatter over his snuff, when the Red man would be silent over his pipe.

**The Zulu-Kafirs** of the south-east indulge in elementary agriculture, the actual work being done, as amongst the Red men, by the women; but they are the most patriarchal of the various groups, and are essentially stock-raisers. They may, therefore, be usefully compared and contrasted with the nomad hunters of the old prairie and the nomad shepherds of the steppe.

**The Boer.**—Even as you enter the country through Cape Town, the width and direction of the fine streets suggest to you the truth that they have grown out of old bullock-waggon tracks converging on the harbour from a great pastoral land; and, as you enter the veld, a typical Boer farmer convinces you that it will be a patriarchal land as well as a pastoral. Land must be very cheap to allow of all these one-storey "rooms"—so cheap that in the Dutch *taal* there is not even a word for "upstairs"; and how come all these grown-up sons and their wives to be living at or round the one farmstead? The typical dish is mutton, and there are home-grown mealies (maize) and tobacco. Like the prairie, it is a land of early summer rains; but it is plateau, not plain, with more "outline" and paler sunsets.

**Circles.**—A slight change of climate, and you have left veld for savana, sheep-land for cattle-land, White men for Black men; and the essentially animal basis of the whole is suggested by the first typical kraal that you visit. Round some slight eminence you see a circular palisade; inside this there is a circle of circular huts; and in the middle of the huts there is a circular thorn-fenced cattle-pen. That is the heart of the matter.

It is no doubt more economical of materials, in a land where the rainfall is too scanty for superabundance of timber, to build in a circle than in any other form; and it is easier to thatch a round hut than one with corners. But the essential thing is safety for the cattle—safety within and safety from without: the circular wall is easier to defend against foes because it offers no shelter in the shape of projecting corners; and it is safer for the calves inside, as it offers no retreating corners into which the weak can be crushed—to be eventually trampled to death.

**Social Life.**—And there is much to remind one of the Red men—the baskets, the grass-mats, the pungent smoke of the wood fire in chimneyless huts, the maize porridge, the men's blankets, the women's leathern petticoats, the bead ornaments—though the Kafir has no wampum belt. But there are also significant differences—the beloved beef, the curdled milk, the ox-horn pipe, the great tribal hunts. The women again are the tillers of the soil, growing maize and tobacco and kafir corn (for beer); and they have to cook the food, which means also providing wood and water. Both are carried on the head, and this accounts for the exceedingly graceful "carriage" of the Kafir women.

The tobacco has to be made into snuff, and mixed with the ash of the aloe—the presence of which is a significant comment on the climate, as is the fact that the floor of the hut is "cemented" with beaten ant-heaps. The special work of the men is hunting and fishing and looking after the cattle, and they do also any other work that is hard and rough, *e.g.* building the walls of the hut, the thatch of which is left to the lighter-weighted women. The latter may not have anything to do with the cattle or even with their milk, for "the Ox is king."

**The "Zoo."**—The comparative success attained in acclimatising wild beasts such as the lion and the zebra in Regent's Park is mainly due to the fact that they are natives of these savanas, and so are accustomed to quick changes of temperature—from day to night and *vice versa*—and to considerable extremes.

It is not a good book,
but it will make your
brains work. Do not read
such bad books. Its
language is hard. Most of us
can not make out what is in
This book.
Best of [illegible]
[illegible]
[illegible]

Autar Krishen Bhat

## CHAPTER IX

# EXTREMES OF HEAT—DRY AND DAMP

IT seems to be true that the most permanent civilisations have been the outcome of successful struggle with Nature under conditions which brace and even strain man, but not beyond his powers. It is important to notice, however, that the stimulus must come automatically and naturally, not from a foreign source and out of due season.

### AUSTRALIA

This was precisely the difficulty in Australia. The Australian Black has even a strain of Caucasic blood in him, as shown by his beard, and might have assimilated British civilisation as the "Peruvians" assimilated Spanish civilisation; but the Briton, unlike the Spaniard, was insular and exclusive, and his stimulus was generally too unsympathetic to be effective,—except for harm.

**Isolation and drought** were the chief causes of the Black man's degradation in Australia. The isolation has preserved certain interesting forms, or stages, of life, which, though once universal, are now very peculiar; and, though they have been slightly modified by slow adaptation to drought in an area of very great summer heat, they still make the land the home of primitive man and primitive plant and primitive beast. These plants included no species out of which bread could be made, and none of the beasts gave milk; and the great concern of primitive man, the getting of food, became therefore so difficult that he devised a system of *tabu*, in order to reserve, for special crises, sources of food that were relatively easy to reach.*

**Hunters.**—Having all his food to find, therefore, the Australian Black is a most typical hunter—at once entirely independent of the outside world and incapable of making any progress in civilisation within his own domain; and his most typical customs are the direct outcome of his environment. The difficulty of getting any food, except by continual and painful toil, makes it absolutely essential that he should never lose a chance, but be able at a moment's notice to rush off after a possible quarry; he must, therefore, never be burdened with any domestic "luggage" of any kind. As this must be carried by someone, the work falls on the woman; and, as she cannot carry more than one baby in addition to all the household goods—though pitifully scanty—extra infants must be killed. This also helps to make the limited food go further; and, if female babies are sacrificed first, the tribe does not lose a possible hunter. Finally, as the man cannot share the domestic burdens, it is inadvisable that he should share any domestic responsibility; and, therefore, descent is traced through the mother.

**Imitation.**—Almost every sign of civilisation which they exhibit, seems to be more or less a matter of imitation. They eat only such things as they see eaten by birds and beasts, *e.g.* roots and fruit, insects and game. Their houses are branches arranged as they see the wind arrange them, so that they are fairly good shelters against wind. Their so-called boats are made of the bark of eucalyptus trees, which shed their bark instead of their leaves. They catch birds by imitating the cry of a hawk, and the famous boomerang only reproduces the form and (wind-blown) movements of an acacia leaf.

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* The same idea is at the root of the customary law in Switzerland, that the meadows nearest the village should be used only for hay, not for pasture.

### PUEBLO CLIFF-DWELLERS

This group of Amerinds is called Pueblo because, unlike their nomad relations, they live in "permanent villages" (Span. *pueblo*); and here, too, though in a minor degree, drought is the great enemy. As you move south-east from the "Mediterranean" climate of California, with its typical aromatic and medicinal plants, or south-west from the "Danubian" climate of the Sioux prairie, with its typical wheat and maize, you come to a section of the Cordilleran plateau in which desert or semi-desert conditions prevail—lying between the Mohave Desert and Painted Desert on the west and the Staked Plain on the east.

**Relief.**—The typical feature of this area is the *mesas* ("tables") or flat-topped and steep-sided sections of the plateau. The rocks here are horizontal, with harder and softer layers; and, as the drought greatly impedes vegetation, there is nothing to check the weathering of the softer layers. Such weathering often implies the presence of running water, edged with willow and cactus and rush; and wherever this water occurs near "adobe" deposits, all the materials are at hand for the making of "brick"—which can be either "dry-baked" in the sun or poured wet into frames of willow. The whole area is also littered with stones, and rich in such valuable products—to the Red men—as gypsum and obsidium, the latter supplying knives, trowels, etc., while the former supplied the "plaster" for protecting the houses from the weather.

**Houses.**—The presence of water also allowed the natives to raise maize and beans and cotton, and this "wealth" rendered them liable to raids from predatory tribes of less favoured regions, *e.g.* Utas and Navajos, Apaches and Comanches. These raids soon forced upon the natives the necessity of adding walls and other defences to the natural caves underneath an overhanging *mesa* shelf; and, as stone and adobe do not decay like wood—least of all in such a dry climate and when covered with plaster—one generation *added to*, instead of merely replacing, the work of its predecessor or predecessors. This is a great step in advance, and makes the Pueblos a sort of link with the highly civilised Aztecs; but, as their *kivas*, or circular "medicine-lodges," show, their original home was on the prairie, and their earliest religious ceremonies seem to have been propitiations of the native rattlesnake.

**Aztecs.**—As soon as a house becomes "permanent," it is worth while to decorate it; and, where adobe was plentiful, it was an easy matter to mould, instead of painting, the animal figures depicted on the tent skins (*cf.* p. 133). It is only a small step on to mould these figures or scenes in adobe stucco separately, and so we have the germ of the Aztec picture-letters, made first in stucco and then put on parchment. This was a natural product, or discovery, amongst a purely "vegetarian" people, as pemmican and mummies were of a droughty tableland; and it is the combined effect of the desiccating air and the vegetable diet (bean "meat," maize "bread," and bananas) that perpetuates in the Mexican Amerinds a very thick, but soft, skin, through which neither the flow of the blood nor the movement of muscles can be seen. This helps to account for the old reputation of the Red men for facial self-control.

## WET JUNGLE

At first sight, the obvious results of great heat and torrential rains seem more overwhelming than those of great heat accompanied by long drought. One of the things which strike you, as you emerge from the Selvas on to the Brazil savanas, is that the native huts at once begin to improve—they have clay walls as well as a palm thatch; so, as you enter the Congo forests, you notice that the natives are not only dwarfed—mentally and physically—by the overwhelming luxuriance of plant growth, but that the darkness bleaches them, *i.e.* gives them a yellowish tinge, as all Black men have when they turn "grey."

**Houses.**—Inside the jungle occasionally walled huts are found, as among the Chiquitos of Brazil, for protection. Indeed, the Chiquitos ("Dwarfs") owe their name, not to any abnormal shortness of stature, but to the low and small entrances to their huts. These suggested, as the Eskimo "doorways" might have suggested, that the inhabitants were very small; but they are really due to the desire of putting an intruder, whether man or beast, at the mercy of the inmates. This is also the reason for the lowness of the doorways in Zulu huts, though the Zulus are above the average height (*cf.* p. 102).

**Ambition.**—These Chiquitos cannot count above *one*, but they are not by any means the lowest type of savages. Intercourse between man and man nearly always means progress, which helps to account for the relatively high civilisations of fishing people; and the worst savages in South America are found, not in any part of the Selvas or Montanas threaded by great tributaries of the Amazon, but in out-of-the-way corners, *e.g.* to the east of the most easterly of these tributaries, the Tocantins. A proof of "higher" life is found in the presence of ambition. In this dripping jungle obviously the hardest thing in the world to do is to keep something *dry;* and in the upper Amazon basin the great ambition is to kill an enemy, and then dry his head down to the size of a large orange. This is done by means of the smoke of an astringent plant, which causes it to shrink in the most extraordinary way; and then the interior is carbonised by means of hot pebbles.

**The Bottom Rung.**—To the east of the Tocantins basin the Botocudos seem to represent an absolutely bottom level of civilisation. They have not even reached the "Stone Age," for their knives are merely splinters of bamboo, with which they manipulate the snakes and frogs, vermin and roots, that form their regular food. Their houses are, of course, merely leaf "roofs," like those of the Andamanese; and dress is non-existent.

**Blowpipe.**—The first sign of improvement, as you enter the Amazon basin proper, is the appearance of the blowpipe. No doubt, the essential principle of this is suggested by the quills of the jungle birds; and the dense vegetation gives the hunter effectual cover—so long as he does not alarm his prey by noise. But to blow an arrow through 14 feet of hollow bamboo is difficult work, though the skill of the natives is extraordinary; and this means that practically the blowpipe is more or less useless without poisoned arrows, and the extraction of the poison is a fine art. It may be a long time before there is enough political cohesion amongst these people to enable them to resist the raids of the White scoundrels amongst the rubber collectors; but they are a long way ahead of the Botocudos. For instance, hammocks of palm fibre are in universal use; and the practice of keeping a fire always burning under the hammock, like the desire for cotton clothing, as a protection against mosquitoes, is a sign of a growing sensitiveness, as the necklaces of peccary tusk and the bright feathers are signs of a growing personal pride.

**Food** is fairly abundant, especially on the northern side of the Selvas, where such delicacies as tortoise-eggs can be got from the rivers; but the staple is "tapioca." The importance of this lies in the fact that the manioc is one of the plants which yields a strong vegetable poison such as is needed for the arrows; and the extraction of the poison leaves the root fit for human food, as tapioca or farinha. Almost the only objection to this is that it is very fattening, which accounts for the corpulence of the Caribs and other peoples of the Guiana and Venezuela savanas (*cf.* p. 106).

## FISHING RACES

But the first great impulse to progress comes from the sea. For instance, there are many jungle peoples round the coasts of tropical Africa; but they are of uniformly low status except where they are essentially fishermen, *i.e.* on the Guinea Coast and round Zanzibar.

**Kru Boys.**—The eastern part of the Guinea Coast is sheltered from the troublesome westerly gales by a number of headlands; and the Guinea current carries so much sand shoreward, while the tides and monsoons are such obstacles to the weed-laden rivers in working seaward, that the "weed" lodges at the first opportunity. Thus a false shore has been built up,—in itself low, surf-beaten, and harbourless, but backed by typical lagoons—such as gave *Lagos* its name—which give miles of safe navigation and infinite facilities for fishing and for trade. Here we find typical fishing peoples, developing to the west of Cape Palmas, where the trend of the coast exposes it to the gales, into a real sailor race. Indeed, the Krus are almost the only coast people in Africa who are found loyal and honest. This fact, added to their sea instinct, makes them exceedingly valuable to foreign skippers trading on the coast; and they are so often used as crew-men that their tribal name is often similarly mis-spelt. Their personal names often betray the prevailing nationality of the foreign sailors, being adopted from such nick-names as "Bass" and "Three Stars."

**The Waswahili** ("Coast People") of Zanzibar and the neighbouring parts of the mainland have developed in much the same way, except that they have been in contact with Arab, not British, influence. This has had some notable results; in the first place, they adopted the Arab religion, and then—as intermediaries between the Arabs and the upland peoples—made their own language the *lingua franca* of the whole area over which they traded.

Amongst other results of the fatal tolerance of coloured races (*cf.* p. 73) which is typical of Portugal, one is directly borrowed from these crew-men of the African coasts; and that is the monotonous chanting, in a minor key, which is as characteristic now of Portuguese labourers as it seems always to have been of the Guinea Coast.

## MALAY PENINSULA AND ARCHIPELAGO

To a certain extent inland fisheries, *e.g.* on Lake Chad, have the same influence as sea fisheries; and, in the case of the "Lake Chad" Negroes, the industrial arts of the fishermen are used most effectively in the building of the houses. These, with "stables" for goats and poultry, are built very strongly up amongst the branches of huge bombax-trees, the trunks of which are also stockaded against the Arab slavers.

**The Negritos** of the Malay Peninsula and the Philippine Islands have the same ingenious device; and in each case only a sailor's "head" could stand the conditions of life. In the Malay jungle the only communication between tree-house and tree-house is an aerial bridge of the flimsiest description, over which a woman will go without a qualm loaded with a baby and the food for a whole day—yams and other jungle roots, a bundle of fish and a sun-dried monkey. These bridges are not found in the Philippines, as a rule; but the houses there are often 60 or 70 feet above the ground, and plentifully provided with supplies of stones—for the benefit of unwelcome would-be visitors.

**The Papuans**, being essentially Negroes, not Mongols, are naturally on a lower scale than the Malays. They are literally *Papuwa* ("Frizzly-heads"), and are very proud of the fact, supporting their "mops" of hair on bamboo forks—useful also for spearing fish; and it is typical of the most important tin-producing area in the world that the wood is often plated with tin. As Negroes, they are intellectually children, just as though they had not attained an age when personal dignity or self-respect could be expected of them—which makes slavery a matter of comparatively little moment to

This book is good for Economic Students.

Negroes; and, when the individual is nothing, and yet lives under conditions of personal freedom, social life is naturally communal. This is specially well illustrated by their huge communal houses, which are built characteristically on piles and often 150 yards in length. The only exception to the general rule seems to be that small houses are found inland, where for safety all houses must be in trees, and the size of the tree obviously limits the size of the house. Appeals for help in times of danger may be made by means of drums; many Negro people—notably, the Wolofs of Senegambia—have a distinct drum-language, by which they can signal through almost impenetrable forest to great distances.

## THE MELANESIANS

The difference between the Papuans and the Melanesians is practically that between a shore-living and a sea-faring people (*cf.* p. 143). As usual, the latter are at a relatively high stage of civilisation, excelling in industrial arts connected in any way with fishing, *i.e.* including all sorts of work with string, bladders (primarily, for "floats"), and boat-gear generally. For instance, they have various stringed instruments and drums; they "salute" by bursting bladders; they make all kinds of bamboo products—for floors, mats, dishes, etc.; they elevate all food by primitive "block-and-pulley" out of the reach of the ubiquitous rats. Though they still preserve the obvious weapon of primitive man, the club, they are far above the "club" status; they have palm-wood spears, and realise the need for shields against enemies similarly armed; they recognise the relative uselessness of an unpoisoned arrow; and they have turned the tables on the stonethrowing tree-house people by inventing splendid slings with which to send the stones whirling back.

**Arts.**—Of course, the "man-belong-bush" section of them are more savage than the shore people; but the size of the islands does not admit of any real upland isolation any more than it gives real variety of climate. Everywhere the warm moist air is relaxing and enervating; and, as none of the coral islands and very few of the volcanic islands contain any metals, the typical industries are connected with such sedentary occupations as the making of bark cloth and the plaiting of grasses. In this, like all typical sailors, they are wonderfully clever, especially in the Solomon Islands, where, too, the best fish-hooks are made; but their great reputation is as pilots.

In this respect, however, they are sometimes overrated; for their marvellous success in finding a gap through a coral reef, on an unknown shore, during thick weather or in so-called pitch darkness, seems to be entirely a matter of sight and hearing. They are able to see by the phosphorescence of the rollers as they break on the weather-edge of the reef, even when to an untrained eye there is no luminosity, and when the sea has certainly not been unusually phosphorescent; and they seem able to hear and distinguish the sound of the river which is so often found just within the gap, and to the effect of which on the coral polyps the gap is actually due—fresh water being absolutely fatal to the life and growth of the coral.

## CHAPTER X

# FRONTIER LANDS.

FRONTIER lands are naturally of two kinds—offensive and defensive, areas of advance and areas of retreat. Both are apt to breed an alert and wary people; but otherwise there are wide differences between them. The population of advancing frontiers is constantly recruited by a stream of kindred blood, and the mere fact of advance means hope and encouragement; the population of defensive frontiers can be recruited usually only from alien and probably hostile blood, and the work of resistance is desperate and discouraging. In any case both kinds of frontier lands must be distinguished from mere "link-lands" or debatable areas.

## TURKEY-IN-EUROPE

In the development of Europe, no pressure could come from the south across the Sahara or from the frozen north; movement had to be generally east-and-west, and the Atlantic made movement from the west practically impossible. Everything tended, therefore, to make the natural routes from Asia into Europe very important; and thus the Balkan Peninsula became the rearguard of Europe against the hordes of Asia, whether these came by the Ural-Caspian Gap and the

Russian Steppe or by the Anatolian plateau and the Bosporus. It has, therefore, become an area of mixed peoples, mixed languages, mixed creeds, and mixed interests; and, as the land is cut up into innumerable isolated plains and glens and river-valleys, it would always be profoundly difficult to govern.

**Macedonia** is quite a typical unit. It is an area the English name for which is not used—is, indeed, scarcely understood—on the spot. There is no Macedonian race, nor has any single race predominance in it,—Turk, Bulgar, and Greek, each claiming about one-third of the total population. There is, therefore, no Macedonian speech, nor is any single tongue universally used; the people are bilingual or trilingual, and change their speech with their politics. There is, again, no Macedonian creed; Greek, Bulgar, Serb, and Rumanian "churches" are all busy converting their rivals and building schools, which shall give them a claim to share in the division of the land—some day. The Turks originally won the land through the dissensions due to religious differences, and they do little or nothing to check such dissensions now: indeed, it is said that the only text that they have ever refused to allow a missionary to hang on his school-wall, was "*Love One Another.*"

**Confusion**, political and economic, social and religious, is typical of the whole area. There are a dozen tongues, of which half have more than local importance,—Turkish coming first, followed by Bulgar and then Serb. And there are half a dozen creeds, that of the Greek Church being the most important, especially as it implies political activity—followed by that of the Bulgar Church and then by Moslemism. And there are half a dozen different "times." For instance, the Turks keep Turkish time for natives and East European time for foreigners; the trains run by East European time, but the time-tables are printed in Turkish time. So, there are four different "years" in Turkey—the Moslem civil year, the Moslem ecclesiastical year, the Greek year, the European year; and, as some of these date by lunar months and others by solar months, the confusion is appalling.

## AUSTRIA-HUNGARY

**The "Dual Monarchy,"** by its very nickname, suggests a somewhat similar mixture. Longitude 15° E. marks a natural line between the Baltic and the Adriatic, while latitude 45° N. marks a natural line between the Adriatic and the Black Sea; the north-western quadrant was typically European and Christian, while the south-eastern quadrant was typically Asiatic and Moslem. The land contained, therefore, a natural route for Crusaders to the south-east, and a natural route for Mongol hordes and Ottoman armies to the north-west; and Austria, with her back against the Alps, was indeed the *Oesterreich* or "East-Kingdom."

**Foreign Politics.**—The country, therefore, is not only an area of mixed race and tongue and creed and interest, but also touches more foreign countries than any other country in Europe; and the one bond of union internally has been hatred or fear of outsiders. This led to a profoundly unwise desire for "Buffer" areas outside the natural frontier of the Carpathian Mountains, and it is precisely this series of detached provinces outside the mountain ring that gives the large proportion of artificial frontier. Naturally, these outlying areas had to be made strong,—strategically strong against attack in war, and politically strong against foreign influence; and this led to decentralisation and disunion in an area where the great need was for centralisation and unity. Nothing is more typical of the area than the number of outlying fortress-towns which have universities, *e.g.* Cracow and Czernowitz, Kolozsvar and Agram, etc.

**Decentralisation** has had a beneficial effect in some ways, *e.g.* in promoting healthy race rivalry—in which the Magyar has come out easily first, and in producing interesting artistic results, especially the rapid transitions in the "native" dances (to represent the change of subject from Magyar to Slav or Slav to Teutonic) and the survival of old customs and costumes and other ways of showing "patriotism" by the use of "national" emblems. But no one race has been so strong or so numerous as to attract or overwhelm the others, and there is no common speech or creed or political aim. Indeed, it is quite typical of the area that its official name should ignore absolutely the mass of the people and the prevailing religion; for the majority are not Austrians in sympathy with the Church of Rome, nor Magyar Protestants, but Slavs and sincere adherents of the Greek Church.

**Union.**—The natural bond of union would have been of White man with White as opposed to Yellow man, but the geographic position interferes with this; for, while there is no outside Magyar Power to threaten or attack, there are both Teutonic and Slav outside Powers to do both. Either, therefore, the Teuton and the Magyar will combine against the Slav, or the Magyar and the Slav against the Teuton; and decentralisation will draw each interest towards its foreign sympathisers, *e.g.*, the Tyrolese to Italy. In proportion, therefore, as fear of the foreigner decreases, internal jealousies increase; and the present condition of the country, like many of its historic buildings, is the result of fear of the Asiatic, especially in the days when the south-eastern frontier was known as "the Military Frontier" of Europe.

**"Saxon" Houses.**—While each race, therefore, clung tenaciously to its own tongue and dress and general style of living, there were certain points which had to be modified in the face of a common danger; and one of these was in regard to house-architecture, which had to be modified to meet the emergencies of constant war. The best illustrations will come, no doubt, from the corner of the country nearest to the point from which the greatest danger came. Thus, in a typical Saxon village in Transylvania, *e.g.* near Kronstadt, your notice will at once be drawn to the church, which looks half fortress and half barn; and it is both. It is placed on the most easily defended site, it is built of thick and solid stone, and it used to be—and still is in many places—kept fully provisioned. Round it there is a ring of houses, large enough to give shelter to all possible inhabitants, and built—like the church—of solid stone, with a high stone wall enclosing the whole village. Sometimes, too, as in Hermannstadt, there are subterranean passages from the houses into the church.

Still, even in Transylvania, you may find houses that are not of stone; and the reason is not very far to seek. Some of the inhabitants are Wallachians; that is to say, they came originally from the rich loess plains of Rumania, where stone is almost as rare as gold. The result is that the Wallachs never dream of using stone, even when they can get it for nothing; and, when they are unable to get timber, they build their houses of mud-and-wattle. It is typical of Transylvania (*cf.* Macedonia) that, in addition to these Wallachs (and the Saxons), there should to be three other races, Gypsies, Hebrews, and Magyars,—and that all the five should speak different languages, and have different creeds and different political interests.

**Slav Houses.**—In the south-west, where the danger of Turkish raids was as great as it was in the south-east, but where the people are Slavs, not Saxons,—a futile people with a genius for co-operation, not a strong people with the bump of individualism—the chief peculiarity was the Communal House. This consisted of a large central "hall," round which were the private apartments of the different families, fresh rooms being built on to these private premises as the family increases. As these "houses" held as many as 300 inhabitants, all of whom could be communicated with from the central "hall," the task of collecting soldiers in a sudden emergency was greatly facilitated; and, as the buildings were surrounded by strong palisades, and the loft over the "hall" was kept fully provisioned, the Serb or Croatian inhabitants did not easily fall a prey to casual raiders, though the old fortifications of Agram, Gradiska, Brod, etc., saw a "world of war."

**Austrian Houses.**—The house of a typical "yeoman" in Austria, though so much farther from the danger zone, still betrays the old fear—by its ring-fence; but in other respects it is different. For instance, in a heavily timbered country such as Austria, timber is the natural material for building purposes; and the difference between the house of a rich man and that of a poor man is often only in the amount of carving on the timber. All alike consist usually of a ground-floor for habitation, with a shingle-covered loft above; all have a wide veranda, under which the family live "out-of-doors" in the hot sunny summer; and most have a group of tall trees close at hand to act as lightning-conductors during the terrible thunderstorms that accompany any sudden changes of temperature. The extremes of winter and summer temperature are also so great that it is usual to have two kitchens—one "indoors" and generally underground for winter use, and the other at some little distance from the house and above ground for use in summer (*cf.* p. 116).

**Hungarian Houses.**—It is partly the habit of building one-storey houses, and partly the enormous width of streets intended to accommodate the typical fairs of Hungary, that account for the extraordinary size of the Magyar towns. For instance, though neither Debreczin nor Szegedin has a population of 100,000, both townships have a nominal area of over 300 square miles! The individual houses are, as in Austria, one-storeyed—so as to be as cheap and inconspicuous as possible; they are far apart—to avoid risk of fire; they have, of course, a veranda; but there are no trees near. The Hungarian "Alfold," in soil and climate, is not favourable to trees; but, if there were trees, the old-fashioned Magyar would almost certainly cut them down, as his ancestors did. Horses have a habit of taking refuge under trees in thunderstorms; and the descendant of the Steppe Turanian, like his ancestor, hates trees for this reason.

## GERMANY

The problem here was less complicated than in Austria-Hungary, because Austria had dealt with the Asiatic; but there was a somewhat similar racial mixture, the Teuton finding himself between Kelt and Slav, Scandinavian and Romance. Also there were three essentially diverse areas—a northern plain, a southern plateau, a western valley. The different racial and political interests thus fostered may be gauged from the fact that there are still more than a score of separate States in Germany, and the intensity of the inter-State feuds is reflected in the late* development of the area.

**Education.**—Eventually the instinct of self-preservation was bound to bring about a union of kindred peoples against the foreigner, but local interests still pressed; and it was quite characteristic that the gain of territory in the Franco-Prussian war should lead to the declaration that Alsace-Lorraine must be German, not Prussian. We find, therefore, the same *local* support of art and the drama as in Italy, and the same local encouragement of education—so that there are over a score of universities in the country. This means an even distribution of culture and a good deal of intellectual rivalry, all tending to a high standard of education; and the consequent importance attached to this leads, as in Sweden, to men beginning their careers comparatively late. This incidentally makes them anxious to become "principals" as soon as possible, and many of them set up with too little capital and experience to face a financial crisis. The abnormal difference of age between husband and wife in Germany is another result of the same conditions.

**Site.**—The number of foreign countries that touch Germany should be noticed with special reference to these conditions. In the first place, it meant that the central position in Europe would be one of intellectual force; and here was its value to Luther, just as the central position of Nazareth had given a unique opportunity in the old days of caravan traffic. Then, it forced a military organisation on the people; and, however hateful conscription is from some points of view, it teaches a whole *nation* discipline and punctuality, and its drill brings much physical benefit to men who play no outdoor games. Incidentally, the absence of the men on service may throw heavy work on women and children, and force them to live in lodgings; but that is probably compensated by the advantage which comes to them from this industrial training in an area that has a magnificent central position for trade by land without "break of bulk." And, as union came to be economic as well as political, there was the further advantage of one large Free-Trading (not merely Free-Importing) area instead of a multitude of vexatious Tariffs.

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* This is one cause of the rapid progress of Germany lately.

**Homes.**—The dearness of land, with consequent high rents, and the obligation on the women and children to compensate for the men's absence by doing all the necessary work, combine not only to drive most families into lodgings, but also to favour the flat system of house-building. From the outside, therefore, modern German houses are higher and more regular than ours, as a rule—quite appropriate to the military precision which makes almost every man wear a uniform, *e.g.* even a 'bus-conductor. But inside the want of space makes itself felt at once. Nursery accommodation—*Kinderstube*—is dreadfully limited; so is furniture, and its arrangement has to be so formal that only a military fanatic could welcome it; every room must have three or four doors—to save passages, and several tall straight windows—with double panes to keep out the cold in winter; anything else that economises space or dirt or expense, *e.g.* enclosed stoves instead of open fires, and painted floors instead of carpets, is adopted;

and people take as many meals as possible away from their cramped home—so that there are restaurants at almost every corner.

**The Marches.**—But how does it come that the vivacious wine-grower of the sunny Rhine-land,—the heavy shepherd of the Bavarian moors, whose family drink 50 gallons of beer apiece *per annum*,—and the untidy independent miner of the Saxon mountains, should all be dominated by the bumptious orderly Prussian official?

The original cause was the pressure of Slavs from the East, coming along the steppe below the Carpathians or up the Danube valley. To meet both streams of invaders there was need of frontier "marks" or "marches"—the marks of Austria and Brandenburg. In each the Teutons were sedentary—living in fortified villages or in castles round which villages grew, while the Slavs were still nomads; and, as these nomads were accustomed to Patriarchal government, they gave the Lords of the Marches every chance of making themselves despots.

**Austria** grew first because the position was safer, and the land is more fertile; but, with the Hungarian inroad, its danger was so obvious that a strong Markgraf was always sent to Vienna. A strong man in a strong position, with need for being always ready for war, was certain to become stronger; and eventually it became natural that the Duke of Austria should be elected German Emperor.

**Brandenburg** developed slowly—the *Mittel*-mark being gradually added to the *Alt*-mark and then the *Neu*-mark to the Mittel-mark—because of the infertility of the plain. Indeed, its one advantage was that its capital of Brenni-bor ("Wooded Hill") was in a forested marsh, and had been an old religious centre of the Wends, who—like all Slavs—were deeply religious and devoted to their sacred places. But the power of the purse came into the question, and enabled Frederick of Hohenzollern, when Bur-graf of Nürnberg, to buy "the Arch-Grand-Sand-Box" from the Emperor Sigismund. Hohenzollern, with streams flowing both to Rhine and Danube, commanded the approach to the Gate of Burgundy; Nürnberg represented the whole plateau interest and the link between the Middle Rhine and Middle Danube, between the Brenner Pass and Lubeck; and Brandenburg was in the centre of the plain. So Rhine valley and southern plateau and northern plain came into close relations; and, once the forest was cleared and the marsh more or less drained, the uniformity of the plain favoured the domination of a single Power, while its danger and its infertility made success impossible except to a military Power.

## LINK-LANDS

To most people, however, nowadays, "frontier areas" suggest at once what are known as BUFFER STATES, *i.e.* nominally independent political units, so small as to make their very existence depend on their neutrality, deliberately allowed to survive between two large and mutually hostile Powers as a "pad" or "buffer" between them. The nearest approach to an ideal Buffer State in relief is, perhaps, Bulgaria, where the Balkan Mountains divide the land so that one half faces naturally to Russia and the other half to Turkey. But the sturdy independence of the Bulgars makes their country less typically a centre of intrigue than, *e.g.* such a wild and uncivilised area as Afghanistan, where weaklings die young, and the survivors bear in their appearance and their character marks of the deadly struggle with nature; the savagery of the Hazaras, towards the Russian frontier, is as typical as the nickname of Kandahar, towards the British frontier, is appropriate,—"the City of Hatreds."

### BELGIUM

**Language.**—Belgium illustrates very well many of the essential features and results of a "Buffer" position. At the very start you are greeted by a railway ticket printed in *two* languages, and you notice that in many places every street has two names. In each case, too, one of the languages is *foreign*, representing not the majority of the people, nor the commercial section of the community—which is Flemish, because Antwerp is Flemish, nor the industrial section—which is Walloon, because the Meuse coalfield is Walloon, but one of the two great political adversaries between whom Belgium is a Buffer State.

**The Sambre-Meuse Valley**, unfortunately, gives the best route in peace or war, just below and along the edge of the Ardennes highland, between Paris and Berlin; and the whole line is simply a succession of battlefields, such as those of Malplaquet and Jemappes, Ligny and Ramillies. Even typical industrial centres, such as Liége and Namur, are still dominated by castle-crowned hills; and, outside this valley, the whole country is known as the "Cockpit of Europe," with such historic sites as those of Oudenarde and Waterloo. Indeed, every town still has its "belfry," from which by bell or beacon the inhabitants were called to arms; and it is no accident that the favourite sport of the people for 700 years has been archery, or that their favourite festivities take the shape of historic pageants and quasi-military processions.

"**Quasi-military**" is an important qualification, for—like the Dutch, and other "Buffer" peoples, whose independence and safety are guaranteed by external Powers—the Belgians have a perfect hatred of military service. It is quite a common thing to hear a father say, in referring to the birth of a baby boy,—"I wish it had been a girl; girls are much cheaper to bring up, and they don't have to *draw lots*" (*i.e.* for the conscription). Every boy who draws a "low" number, is bought off, if his father can afford the money; and, if not, he and all his relations drown their sorrows in a disgusting orgy of "corn-brandy"—at 1d. per glass.

**Their Religion** even reflects something of the same defect. Almost nothing strikes the average Briton more than to see the confectioners' windows full of little white sugar images of *children saying their prayers*, and to find every child named after one of the three hundred odd Saints in their Calendar. It reminds one forcibly that these people are the descendants of those who submitted to Philip of Spain as willing to accept his tyranny and his creed. Those who preferred individual liberty, and were prepared to "work out *their own* salvation," moral and economic, fled into Holland, and so founded the industrial success of that country, under constitutional government and Protestant creed. Those who remained behind, were untouched by the democracy and individualism of a fishing race; they were willing to have their burdens, whether political or religious, borne for them by political or priestly intermediaries.

**Disunion.**—There were also further difficulties. The importance of the area from the time when it first began to form a Teuto-Keltic link-land, had been adverse to its coming under a single ruler. It remained simply a collection of small States, under Dukes or Counts or Bishops—all intensely jealous of one another. There was not only much inter-province quarrelling, *e.g.* between Flanders and Brabant; but, even within the same "province," town quarrelled with town, *e.g.* Ghent with Bruges. And, as the various over-lords had made laws for themselves, and had given different privileges to different towns, there were all the elements of political confusion.

**Quarrelsome.** — Under these circumstances, quite apart from the difference of creed, it was impossible for them to combine permanently in a single political unit with the Dutch, though the latter were of the same race and of more or less the same tongue; and only the political necessities of the Great Powers have even kept them at all as a political unit. Ages of subjection, first under one master and then under another, has made them, like the Fellahin of the Nile delta, timid and servile, cunning and boastful; and, as they have the densest population in Europe, their social life is exceedingly unpleasant—a gross exhibition of quarrelsome selfishness and inconsideration. Unfortunately, the low standard of comfort involves children having no nursery, but living constantly with their parents and exposed to the most unedifying quarrels; and such a training entirely unfits them, *e.g.* for playing any manly game in a sportsmanlike way. The attempt to introduce Rugby Football ended most disastrously: it is risky to "collar" a man who intends to stick you in the back with a knife as soon as he feels your hands on his knees, or at the earliest subsequent opportunity.

## "HAUSALAND" AND PARAGUAY

Of course, there are link-lands which are not so situated as to become in any sense "Buffer States"; and some of these suggest interesting comments on the political difficulty. For instance, Formosa and the Fiji Islands are link-lands racially, while "Hausaland" is a link-land commercially.

"**Hausaland**" disappeared from the political map when Fulah emirs founded the Moslem empire of Sokoto; and, though the Hausas are now, under British auspices, reasserting their old commercial supremacy, it is as a part of Northern Nigeria. Of their original "Seven Hausas," only the Kano and Katsena—perhaps, too, Gober—names are still well-known; and these centres happen to be off the great waterways of the Niger and the Benué. But their land was essentially the great link between the Eastern and the Western Sudan, and between the latter and peninsular Africa. Further, the sand-dunes in the north and the jungle in the south of the Sudan greatly impede traffic north-and-south, while the open savana and the direction of the Benué facilitate it east-and-west. Trade-routes, therefore, run east-and-west, *e.g. via* Katsena and Sokoto or the Benué, *i.e.* essentially through "Hausaland," and the Hausas thus became the great carriers of the Sudan. As the Sudan, unlike "Bantu-land," is a region of great confusion of languages—"their name is Legion"—there was a unique opportunity for a *lingua franca*. And the Hausa language became such a medium—characteristically losing most of its own most difficult elements and assimilating from the Semitic and Hamitic White-men the easiest and most necessary elements of their tongues.

**Paraguay.**—While the courtesy and polish of these virile Hausas are the result of their being "men of the world," that of the Paraguayans is due to the gentle nature of their race. Their "peninsula" was a retreat—within the defences of the Gran Chaco forest and the great Parana and Paraguay rivers; and into this the gentlest and timidest of the Tupi aborigines had drifted. There, although their land (like that of the neighbouring Uruguay and Argentine pampa) gives splendid cattle pasture, they have from the first avoided killing animals even for necessary food. The gentleness of these people, their soft easily-learnt language, the safety of the position for the present, and its possibilities for expansion in the future, were an irresistible attraction to the early Jesuit missionaries, whose work is still commemorated in the name of the *Missiones* district of Argentina. In this way the Tupi tongue became the *lingua franca* of early missionary work in the Atlantic lands of South America; and the character of this influence and even the particular creed might be guessed from such place-names as San Pedro and Divino Salvador, Concepcion and Encarnacion.

## FORMOSA AND THE FIJI ISLANDS

In the case of these islands the human element is quite in the background, for they are racial frontiers by geographic accident, not by political intention.

**Formosa,** or Taiwan, as it is now called by the Japanese, is interesting both physically, as actually on the Tropic of Cancer, and ethnically, as the meeting-place of Chinese and Malay; and the "civilisation" of the fertile lowlands towards China, and inhabited by Chinese, contrasts strongly with the savagery of the forested highlands that face the Pacific, and are inhabited by Malays.

**The Fijians** are more interesting than the Formosans because their recent history illustrates the unwisdom of ignoring the essential laws and processes of Geographic Control. The fact is that the well-meant, but mistaken, zeal of European missionaries has abolished many "superstitions" which were both appropriate to, and of great moral and sanitary value in, such a climate. For instance, in olden days fear of leaving about anything which could be used as a "charm" against a man by his secret enemy, was a magnificent sanitary agent, causing all rubbish to be burnt or buried. So, the old practice of shutting up all boys and young men in a "dormitory" after a certain hour at night forced them to keep reasonable hours and kept them out of mischief. Now the missionaries encourage "family life," and do not punish people for being dirty and untidy.

**The climate** is so enervating and "demoralising" that there has always been great need for keeping guard against any kind of thriftlessness or laziness which might be harmful to the tribe. There was no struggle for individual existence such as is necessitated by an overcrowded land, *e.g.* Belgium, or by a dangerous fauna, *e.g.* in the Selvas, or by an intemperate climate, *e.g.* on the Tundra; but victory in war depended on the fitness of the men and on the supplies of food, and the tribe took care of both. Consequently, indolence was checked, and alertness was encouraged—the non-alert failing to survive.

**War** was their normal condition and the one moral influence in their lives—a fine curb on shirking and selfishness, poltroonery and procrastination; and the need—ignored by the missionaries—for some other strenuous occupation to counteract the enervating poison of peace might be gauged from the zeal with which the natives took up Rugby Football,* or from their utter failure to keep cattle—partly because of the damage to their feeble fences and the valuable crops, but mainly because they are absolutely too lazy to water them or milk them at regular hours. War was, therefore, a blessing in disguise; and its operations were significant of the geographic conditions. Most of the islands in the Pacific are so small that they seem to have been the homes originally of single families, and therefore they were under "patriarchal" rule; and this helps greatly to account for ancestor-worship being the key to the Melanesian systems of government and religion. The conquest of other islands led to confederations, the members of the victorious island becoming an aristocracy supported by the industry of the conquered. But, before the introduction of fire-arms, these confederations were never very large, mainly because of commissariat difficulties.

**Food.**—Like all root-eating peoples, the Fijians and their neighbours need a great *weight* of food,—two canoes full of men needing perhaps a *ton* of taro or yams *per* day! Further, though there is great variety of vegetable foods, they all contain too much starch and too little proteids; and, therefore, the people eat to repletion, and have no staying power. Of course, there is abundance of fish; and both maize and rice grow well, but the Fijian will eat neither, so that he has practically no cereal food.

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* The native police made magnificent players, their one weak point being their kicking—with *bare feet!*

**180° E. or W.**—War was the normal condition because they occupied a critical position, just where the Negroes of the Melanesian islands abut on the "Maori-Samoans" of the Polynesian islands; and there are obvious signs both of the influence of constant war and of the mixture of race. Military reasons compelled every son, when he married and had a house of his own, to build it inside the fortifications round his father's house (or island)—thus obviously emphasising the "patriarchal" aspect of life; and the proverbial hospitality of the natives is an echo of the time when the pigs and fowls were a reserve of food for emergencies—the old custom lingering on so strongly that no one likes to kill a pig or fowl unless he has a guest as an *excuse!*

**Fishermen.**—The stronger race qualities of the Polynesians, due to the infusion of White blood, have practically shut up the Negroes into the less healthy Melanesian area; and, though there is a slight trace of Black blood in the Fijians, they are far more Polynesian than Melanesian, as proved by their drinking yankona ("pepper-root tea"). That is to say, they are essentially sailors, not head-hunting savages. Indeed, they are in many ways a typical fishing race. For instance, their skill in "dodging" and "taking passes" in their football seemed quite appropriate to sailors whose favourite "sport" was catching oranges while trotting about the most rickety canoes. Again, they are essentially democratic—so much so that a man even *owns* coconut palms which he has planted on some one else's land without permission! Their typical agricultural implement is a *shell* hoe; they are most magnificent climbers of poles and trees; and, as weather-prophets, they have an uncanny precision unknown to any civilised Meteorological Office.

**Polynesians** generally suffer from leprosy, which is perhaps the most typical of all diseases amongst fishing races in warm latitudes—though the presence of large leper hospitals at Bergen, Molde, and Trondhjem, and a census return of over 10,000 lepers in Norway, show that it is by no means confined to warm latitudes. The Fijians suffer from this less than most of the Polynesians, mainly because of the size of their islands; and amongst the Maoris it has entirely died out since they settled in the still larger islands of New Zealand.

**Smallness of area** is very typical of Polynesia, and emphasises the sea element enormously; and, with the stronger influence of the sea, we find at once a better position held by women. For instance, in the Marquesas almost every island has a queen; and, whatever difficulty the French find in enforcing law and collecting "taxes," the queen's word is obeyed absolutely, and full provision is made for her and her "Court" without a murmur. So, in Samoa every village has its "courtesy" queen, or Taupou, provided with a "palace" and retinue; and she represents the village on all social occasions, *e.g.* entertaining strangers. In fact, nothing strikes one more, on arriving in "Polynesia" from "Melanesia" than to see, *e.g.* a *man* cooking or cleaning up the hut or even looking after the children; and, again, nothing is more typical of the equality of the sexes in this fishing race than a group of small boys and girls all dressed exactly alike —*i.e.* in a "pair of knickerbockers" *tattooed* on to their little brown bodies.

This book is useful for Economics students, I prefer to [illegible] the text book or daily newspaper.

## CHAPTER XI

## THE MAN AND THE PLACE

THERE are interesting illustrations in the more civilised parts of the world, especially in Europe, of the "superiority" of the Man over the place, and the persistence of habit far away from its original and appropriate habitat.

### PORTUGAL

For instance, **the Arab** races are essentially of the desert. Their lean and sinewy bodies are the product of the dry, rarefied, electric air, as the acuteness of their sight and hearing is the outcome of a life of constant watchfulness—for prey or foe. Movement from oasis to oasis is along a narrow line, deviation from which means death; there is a monotonous environment of desert hues, with the narrowest margins of cultivation and the minimum of variety in flora and fauna; compulsory self-denial gives mind predominance over body, and finds vent in negative commandments—"Thou shalt *not!*" In a word, they are essentially narrow and intense, miracles of concentration and persistence.

**Arab influence** in Portugal persists to this day because of these very qualities. The high, dry, barren, compact *meseta* of Spain was quite an appropriate and suitable home for people whose ancestors came from Arabia; but the case was different in Portugal, where rain is distributed more or less abundantly throughout the year, and where there are even heavy falls of snow. Yet, in this alien climate, traces of the Arab are seen at almost every turn.

They are seen, *e.g.* in the black bread and goat's milk cheese of the ordinary labourer's food,—in the Moslem green of his cap and the shape of his unglazed brown jug,—in the woman's wish to carry all her wealth on her person,—in the slow and sedate "gesture" dances, so appropriate to a race whose women have a gracefulness of carriage won only by the carrying of heavy water-jars on their heads, and to a climate where violent exercise indoors is impossible. To this day you may see the "ox that treadeth out the corn"—and even treads the beans out of their pods; a man waves you back by "beckoning" towards *himself*; and the lateen sails in the deep Douro valley remind you irresistibly of Egypt (*cf.* p. 63), as the "bulk" of the women reminds you of Marocco (*cf.* p. 69). In the latter case, the reason is the same—the desire to be thought wealthy, but a fishing race does not degrade its women; and the result is obtained, not by artificial feeding, but by a prodigious accumulation of petticoats—as many as 16 or 18 at once being quite common.

**Negro influence**, however, is also present, and its survival is due to quantity, not quality. Nor was "Roman" tolerance of coloured races the only cause, though the treatment of dumb animals is typically "Italian," and the great demand for salt-fish is due to the number of Saints'-days. Just inside the Trade-Wind latitudes in summer—for sailing away, and well inside the Anti-Trade latitudes in winter—for sailing back, the Portuguese were brought within easy reach of sudden and excessive wealth—always dangerous—by the opening up of the New World. But the tiny land, like Holland, could not find the men for the work, though she sent—and so lost for ever—the best of her young men; and, to make good the deficiency, she recruited from blood most suitable to the one great industry of agriculture, that of the Negro. The result is seen in the physical ugliness of her people, in their moral slimness, and in the intellectual laziness that is so typical of gross mongrels, especially in the presence of a Negro strain (*cf.* p. 73).

**Fishermen.**—A few traits seem to belong to the land, not the human element. The mixture of rye and maize in the black bread suggests that the land is half highland and half lowland; the low stone houses speak of Atlantic gales; the flags and kerchiefs are signs of a sailor race, as the typical "Bordeaux" mastiffs which still guard flocks from the wolves, are of their old sea-commerce with France.

## SPAIN

The relief and climate of Spain were so congenial to the Arab that his influence was perhaps only, in one sense, the influence of the land itself; but Spain is so much smaller than Arabia, and the intervening distance is so great, that the personal element cannot be ignored.

**Irrigation.**—It was only the man of the desert and the oasis that understood the real value of water and the real comfort of citron juices and silk garments; and it was his irrigation works that enabled the Arab to introduce the orange and the silk-mulberry into Spain, where the peasant still wears a silk sash and velvet jacket, and still follows the custom—which he gave to the Christian world—of crowning his bride with orange blossom.

**Pedigree Stock.**—Again, only the man of the steppe knew the value of pedigree stock. When the struggle for grass and water is severe, no one troubles to rear worthless beasts; with a minimum of food, you have to limit your stock—by excluding the inferior. It was the Arab who introduced into Spain pedigree stock,—horses and mules, sheep and ostriches; and, though the modern merino has quite outgrown his Spanish sire, and the ostrich appears only in the plumes on the Royal horses, Andalusian mares and Spanish battery mules still hold the foremost place in Europe.

**Religion.**—It was the Arab, too, who brought intensity and fanaticism into the religion of Spain. The Inquisition sprang from Spain, not from Rome; and, on the other hand, nowhere in Europe is there more fundamental belief in the brotherhood and equality of man. The Spanish peasant is the most democratic in Europe; but his democracy has nothing in common with the bumptious individualism of the Greek, and is tempered by the shepherd's reverence for pedigree stock—in man or beast.

## FRANCE

Like Spain, France was first Keltic, and then Roman; and even in the most out-of-the-way corners you still see curious little signs of the dual control. For instance, the Keltic race of cattle was pure black in colour, while the Romans introduced a pure white breed; and the little black and white cattle of Brittany are an enduring record of this, as their low granite "stables" and the windmills that chop their fodder are of the strength of the Atlantic gales (*cf.* p. 171).

**Her sailors** in all ages have been mainly Breton and Provençal, making it relatively easy to recruit sailors at her two great naval centres of Brest and Toulon. In the case of the Bretons the land, like Cornwall, is a natural home of sailors; but there was the impulse of Norse blood as well. In the case of the Provençals, the coast is not favourable; and the presence of rock villages in the Riviera is eloquent of the way in which the Barbary pirates swept the coast in early days, finding a congenial camping-ground in that vast ibis-haunted salt-desert of the Rhone delta which is still called "Africa-in-Europe." Here, again, there was the persistence of Semitic blood, but that of shipmen, not steppemen,—Phœnicians, not Arabs.

**The Romans.**—One great cause of the Roman success in dominating France, and thus drawing her to centralisation and all its evils, lay in the wisdom of their initial movement. Their base was Gallia Narbonensis, reached by land from Spain and Italy—*viâ* Narbo and Augusta Taurinorum, and limited by what? By the "Mediterranean" climate (with its resultant products) to which they were accustomed, the northern limit being near the capital of the Allobroges at Vienne and the western near Toulouse, afterwards the capital of the Visigoths. Where the houses cease to have flat roofs, and are built to throw off rain, there the Romans stopped—until they had made sure of the familiar. Then they moved on to the unknown land with its untried climate.

**Centralisation.**—The easy relief *viâ* the Côte d'Or and Carcassonne gaps round the rugged core of the Auvergne plateau at once isolated the plateau people, and drew all the lowland people towards Paris and Bordeaux; and, when sea-power put the English in possession of rich agricultural Guienne and attracted to them "Basque" adventurers from poor pastoral Gascony (or *B*ascony), everything French centred on Paris. So a huge metropolis grew up, able to dominate the whole country and a hotbed for malcontents; and, even after the Island City had expanded on to the banks of the river, it was bound to be over-populated, and to need a very firm government. And to-day house-room is so scarce that few children have a nursery, and living always with grown-up people makes them most painfully precocious; and, on the other hand, when they go to school, the lycée is a barrack, and its discipline is military.

## SWITZERLAND

Inside the lowland-ringed core of the Auvergne plateau physical conditions bred, in the Camisards, a hardy and independent people, who—like all Highlanders—loved their rocky land so much that they would not flee from it, even if they could, in times of the direst persecution; and, if they had had the natural advantages of the Swiss, they would have made equally good use of them.

**Alp and Avalanche.**—The success of the Swiss in their struggle with Austria was intimately connected with the conditions of their daily life. The typical village had, as it still has, its circuit of hay-meadows and its backing of fuel-forest, while its pastures are the alps—sheep and goats feeding, where the flowers burst, right up on the snow-line, while the cattle and pigs are lower down, but still above the forest and out of sight of the village. Farther up amongst these alps, the people had habitations, *e.g.* wooden châlets, or—where exposure to the Föhn wind raised danger of fire as the timber became wind-dried—stone huts, with the roofs weighted with huge stones against the wind (*cf.* p. 176).

There was also danger from avalanches, which are numerous when the early snowfall has been light, and subsequent sunny days and frosty nights have converted it into a very slippery sheet of ice. This suggested to the Swiss the artificial "avalanches" which they used with such deadly effect against the Austrians. Attack was, therefore, as easy as retreat—to the alp.

**The houses** themselves were, for climatic reasons, almost fortresses. They must be both broad and long to withstand the furious storms that sweep down the mountain valleys, and the foundations and the lower part of the walls must be of solid stone. As the basement is thus not only a great protection, but also entirely divided between stables (to the back) and store-house (to the front), the inhabitants were well provisioned; and the wide veranda round the upper wooden part of the house gave great opportunities, with the minimum of danger, to the highland marksmen. Rifle-shooting is still one of the three great amusements of the people, the other two being wrestling and dancing.

[An interesting light on the difference in the force of the wind is shown by a comparison of these Swiss houses with the very similar houses in the Black Forest. There, too, the cattle and horses are "housed" on the ground floor, and the people live on the floor above—which has all the benefit of the warmth from the stables; but there is no climatic objection to another storey, and the store-rooms are therefore on a top floor.]

**"Conscription."**—The rifle-shooting is, of course, in the nature of a national duty; and military service in Switzerland has been compulsory so long that its evil effects can be anticipated and minimised. Indeed, the Swiss were the first people in Europe to impose on all adult males the necessity of giving such service; and geographical conditions were largely responsible for this, as they are for the position now of such fortified centres as Martigny and Andermatt and of such military schools as those of Basle and Thun.

**The four large cantons** of Valais, Grisons, Bern, and Ticino, correspond more or less with the valleys of the upper Rhone, Rhine, and Ticino, and the basin of the Aar; and the Reuss takes a middle course from the common source of all four near Andermatt, to what is practically the confluence of the Rhine and the Aar near the home of the Hapsburgs. The upper Reuss valley has, thanks to the Föhn wind, the best climate on the northern slope of the Alps; and the lower Reuss valley was originally part of the Duchy of Swabia. The canton of Uri and its neighbours, Schwyz and Unterwalden, therefore, had an exceptional position from which to push the Hapsburgs northward into the Danube basin, and the Savoy intruders southward into the Po basin. And the sites of the three "battles of deliverance" were naturally round the most northerly of the three cantons,—at Morgarten, Sempach, and Näfels. The man was a Highlander, but the place controlled his impulse.

## MONTENEGRO AND ALBANIA

**Montenegro** illustrates advantages for defence rather than offence, and was originally a refuge for "Slavs who would not be slaves." After the battle of Kossovo (1389 A.D.) the mass of the Serbs accepted the Turkish yoke, but a remnant refused to do this. Behind them were the darkly-forested recesses of Kara-Dagh, or

Negro-Monte; and into these they retreated, never to be conquered or driven out—except by the poverty of the land. Here they are naturally *guerilla* troops; and, as every one is a perfect walking arsenal—carrying all his arms on his person, the army can be mobilised far too quickly to be ever surprised.

**Albania** is physically a very similar area on a larger scale. Its lonely glens and deep valleys, each with its tiny plain and typical Damir Kapu ("Iron Gate") entrance, are suited only to separate communities and favour variety, if not hostility, of race and creed and interest; and, as access to the country both by land and by sea is exceedingly difficult, the people have never been really conquered. To this day, even in the Sultan's Guard, they wear their own white or black caps, not the red fez.

Indeed, the northern part of Albania, the "Land of the Ghegs," is one of the loneliest bits of the Old World; and its inhabitants have a perfectly Tibeto-Chinese antipathy to strangers. They speak a tongue *older* than ancient Greek; they are pure Highlanders—careless of want and danger, rapid climbers, and "dead" shots; and their family feuds are of "Corsican" intensity. Their villages are mere hamlets clustering round a feudal castle; the houses are of solid stone, roofed with slabs of limestone that are weighted with heaps of stone to prevent their being blown away;* there are no windows on the ground-floor, and only loopholes above on the side facing the road. All the work is left to women and slaves, so that the men may be free to rush off at any moment on a vendetta; and they are Moslems and "subjects" of Turkey only because that is the easiest way of getting the right to bear arms—with which to pursue the vendetta.

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* The terrific gales account for the absence of ships on L. Okhrida.

## PERU

**The Cholos** of Peru live under very similar conditions, and—though not cursed by a mania for manslaughter—are equally self-contained. The little "holding" which each won for himself amongst the Andean ravines, was so inaccessible that even the Spaniard failed to grab it; and now there are some 2,000,000 land-owning peasants of this race in Peru, their one luxury being the coca leaves (cocaine) which they chew or infuse, and on which they can perform the most extraordinary feats of endurance. Indeed, the whole mineral industry of the Peruvian plateau depends on them still. The mines are at a height of 11,000-17,000 feet, *i.e.* a height at which only natives can breathe in comfort, still less work; and their llamas have supplied all the transport and part of the fuel for smelting. Some of the ordinary fuel comes from the mountain grasses and certain woody fungi (yareta), but the dried manure (taquia) is so heating that it makes an excellent fuel for smelting. It is not without good reason, therefore, that the national coat-of-arms shows a llama, and that the mountains are Andes—originally Antis-uyu, *i.e.* "copper-bearing."

**The Mestizos** offer an interesting contrast to these Cholos, for they too are essentially Red men; but they inhabit the intermediate levels, with their better climate and easier conditions of life. This climate is very similar to that of Spain in many ways (*cf.* the presence of "cochineal" and "carmine" cacti); and the "Incas" made great progress in early times, as the Mediterranean peoples did, especially with terrace cultivation (andenes). At the time of the Spanish Conquest, therefore, the Mestizos were at a stage of civilisation at which they could safely intermarry with the Spaniards; and, on the other hand, the climate has been as favourable to the new-comers as their old home climate was. Intermarriage has, therefore, produced none of the evil effects which are shown in the gross mongrels of Negro-Portuguese blood (*cf.* p. 170); and, though the "White" Peruvians of the coast-lands pride themselves on their "pallor," this is due much more to the relative coolness and evenness of the coastal climate than to any great purity of blood.

**The silver-work** of the people, which has been so famous since the early days of the Incas, is quite typical of the *Andean* rock-formation, for the silver ores almost invariably accompany ores of grey *copper;* so that silver, as in Norway, became the typical "precious metal" of the area. It is interesting to notice, however, how the semi-nomad instinct of the fishing race leads them to manufacture it into personal ornaments of a portable size, *e.g.* buttons and buckles, brooches and belts. A similar love of silver buttons amongst the bargees in Holland, where of course the deltaic formation contains no metal of any kind, illustrates the commercial importance of the delta of a large river in temperate latitudes.

## UNITED STATES OF AMERICA

The history of the United States gives some strong contrasts to that of "Latin" America.

**Date.**—The ideal conditions for a Republic are a young unoccupied land and an old civilised people; and herein lies the extreme importance of the date of Cabot and Columbus. The land had been discovered long before, but had been "lost." The parts nearest to Europe are often veiled in fogs and made dangerous by ice at the time of year when they could be reached most easily by the early explorers; and the more distant parts could not be reached at all, except by sheer accident, till the compass and the astrolabe had been invented. By this time, too, political and religious discontent, aided by the pressure of population in small areas such as England and Holland, was creating unrest; and there were lovers of religious and political liberty, as well as adventurers, ready to try a new life in a new land.

**The Discoverers.**—As civilisation had moved north-westward in Europe from the Mediterranean basin, the peoples of lower latitudes had been first in the field—the Spaniards by a century, and the French by a generation; and this was not their only advantage. They came from larger and richer areas; they were all of the same creed; and they were supported heartily by their Home Governments. Half of them were Spaniards, and half were French; but all were "Latins." The Teutons, on the other hand, were of mixed race, mixed creed, and mixed politics; and the individual groups were generally at variance with their Home Government. They made slower progress, therefore, at first than their rivals had made; and, while there was little or no hostility between the French and the Spaniards, the Teutons were hostile to both.

**The Obvious Gateways** into the land were, therefore, already held by the earlier comers before the Teutons arrived there. The French held the St. Lawrence, and the Spaniards held the Mississippi: and so the Teutons had to find a new route—that was not obvious. The story has often been told, but a short recapitulation may bring out the advantage of the *non-obvious* routes. The St. Lawrence is frozen up for a large part of the year, and is somewhat spoilt by falls and rapids when it is not frozen; and the unhealthy marshes along the Mississippi were very adverse to land settlement and land traffic. Again, the Spaniard had come south, and the Frenchman had gone north, of his normal temperature; and the latter had too great extremes, while the former had too little, so that the one was over-strained, while the other was enervated. The one apparent advantage was that the Spaniards had pushed up the Mississippi valley to the Great Lakes, and the French had pushed up the St. Lawrence valley to the Great Lakes, so that there was a continuous link of Latin settlements between the two river basins.

**Central Position.**—Between the mouths of the two rivers, however, there is a coastland with an intermediate climate—far enough south not to have frozen harbours in winter, and far enough north not to have unhealthy harbours in summer. No doubt, the site between the two Latin races was vulnerable, if the Teuton was weak; but it was equally masterful, if he was strong. Fortunately, at first he was too weak to rouse any apprehension in the minds of Spaniard and Frenchman, though he seems to have caused some anxiety immediately to the Red man; and in these early days his survival was practically due to the forested mountain barrier which runs almost the whole way from the mouth of the St. Lawrence to that of the Mississippi. For most of the way, however, there is also a strip of plain between the Appalachians and the Atlantic; and along this strip, clinging to the best ports so as to keep in touch with their old homes, the first Teutonic colonies were founded. The first move inland was, therefore, made from this point, not from New England; and the Potomac guided it naturally westward,—into the basin of the Ohio, not the St. Lawrence.

**Unity** had become a matter of life and death to the colonists, however, long before any move at all could be made inland. There was a certain unity of race and creed amongst them, for the mass were Teutons and Protestants; and there was the bond of a common isolation and a common danger. It was still more important, as affecting the future of the new country, that the majority of the new comers were English; and, though this embittered the quarrel with the Red man, it was the making of the United States.

**Pure Blood.**—The virulent hostility of the Red man was roused by the essentially "insular" prejudices of these islanders. The Spaniard and the Frenchman had come to exploit the land, hunting for precious metals or beautiful furs, and they had come as hunters—individually; but the English had come to find new homes for themselves and their families, and they had brought the latter with them. In any case, probably the prejudices of the fishing race would have kept them from intermarrying with women who were little better than slaves; but the fact that they brought their families with them made such intermarriage impossible. Consequently, while the Spaniard and the Frenchman intermarried with the natives, the English were profoundly exclusive; and this race pride touched the Red man to the quick. The climate, too, was favourable to the English, and unfavourable to the Latins; for, though the latitude was changed, the mean annual temperature was that of England, so that English children could be reared in perfect normal health, while the mortality amongst the few "Latin" children was excessive.

**The Wedge.**—The surplus of this strong, pure-bred, vigorous race fought their way, with ever changing frontier—river, forest, mountain, Red man—across the

Appalachian barrier, as lonely, resourceful, self-reliant frontiersmen; and then, with the Appalachian bulwark behind them, they drove a wedge between Spain and the Creek Red men to the south, and France and the Iroquois Red men to the north—towards the converging point of the Ohio, Tennessee, Mississippi, and Missouri. Once established there, the Teuton had practically broken the over-extended frontage of the Franco-Spanish settlements at a point from which it was comparatively easy to roll back the Spaniard to the Gulf and the Frenchman to the Heights of Abraham.

**A Simple Relief** greeted the immigrants from complex Europe, favouring that tendency to human uniformity which is so typical of the Red man, and which is beginning to be typical of the "American"—who, in shape of head, *i.e.* aquiline features, in straightness of hair, in general spareness of body and cleanness of limb, is approximating most curiously to the best type of Red man. And this simple whole is divided into three distinct parts, each of which has both a natural unity of its own and a natural dependence on the other two—something to offer them, *e.g.* coal and iron, and something to ask for, *e.g.* wheat and maize, or gold and silver. It seemed, therefore, "the Land of Opportunity," with enough variety to suit varied peoples and enough uniformity to be very quickly overrun.

**The "magic pace"** of settlement was, indeed, the crowning advantage. The eastern barrier had confined the settlers in the coastland sufficiently to give them time for consolidation and general unity, and had saved them from scattering over the wide prairie in isolated and incoherent groups which would have fallen easy victims to the Latins or the Red men. But, once the barrier was past, pace was essential—

to prevent the growth of vested interests and to compel the wholesale discarding of all that was complex in life and even in speech. Indeed, almost the only drawback was that the pace was so great that roads were useless; only railways could keep up with it, and they made possible that sudden and excessive wealth which has been so typical of the United States, and which is largely responsible for some obvious defects of the people, especially the lack of a sense of proportion.

**The Twang.**—These defects, even at their worst, seem to have been less criticized by Europeans than the "disagreeable" peculiarities of the common speech. The significant thing about this, however, is that it is essentially typical of the interior. In the New England States, so far as there is any distinctive intonation, it gives only a pleasing individuality to the voice; but, as the climate becomes continental, things are very different. Thus the clearer and drier continental air had a very marked effect, especially on new-comers from parts of north-west Europe where centuries of acclimatisation to "raw" air had made vocal cords and mucous membrane incapable of producing anything except "throaty" sounds; and very soon not only did the typical thick vowels and harsh consonants thin out and soften, but the whole process of speech was "lifted up" out of the throat. The ultimate result will probably be an approximation to the clear and musical tones of the old Red men; but the means is what is known in Music as "tuning up," which is neither a harmonious nor an elegant proceeding.

# SUGGESTIONS FOR AN INDEX

ARABS, 67, 168
Art, 81, 82, 121, 133, 155
Aryans, 51, 70
Bamboo, 32, 37, 43, 45
Barley, 22, 61, 70
Beads, 84, 130
Beards, 18, 50, 137
Betel-nut, 20, 37, 39, 42
Birch, 88, 92, 107
Birds, 42, 92, 107, 120
Black man, 64, 137, 141
Blow-pipe, 142
Boats, 25, 37, 40, 49, 63
Bourbons, 72, 74
Brahminism, 43, 51
Buddhism, 18, 27, 40-43
Butter, 11, 90, 96
Canals, etc., 38, 47, 108
Caravans, 65, 66, 155
Carp, 40
Caves, 6, 10, 25, 58, 78
Chestnut, 78
Christianity, 43, 100, 163
Civilisation, 21, 23, 71, 75, 86, 138, 142, 178
Clans, 28, 36, 79
Coco-nut, 20, 37, 39
Colours, 27, 42, 60, 82
Conscription, 156, 160, [174
Currants, 82, 83
Dairy industry, 11, 90, 96, 104, 105, 106
Dates, 59
Decentralisation, 151
Desert, 54, 61, 65
Dialects, 24, 72
Disease, 59, 76, 82, 167
Dogs, 39, 60, 118, 120
Dolls, 28, 40
Dress, 27, 28, 31, 33, 42, 60, 92, 99, 119, 120, 129, 131, 133, 151
Drought, 46, 52, 67, 68, 70-80
Dyes, 11-13, 27, 68, 83
Earthquakes, 27, 32, 33
Education, 23, 90, 91, 95, 114, 155
Elephants, 39, 42
Factories, 13, 78, 114
Family-life, 60, 91, 126, 134, 156, 161, 164
Fanaticism, 62, 68
Feudal system, 29, 36
Fires, 33, 46, 89, 116, 174
Fishing races, 19, 28, 91, 104, 109, 120, 143-147, 166, 170, 178, 181
Floods, 37, 38, 39, 41, 45, 53, 64, 116
Flowers, 34, 41, 70, 94
Fog, 15, 26
Furniture, 33, 34, 59, 156
Gambling, 14, 40
Games, 34, 40, 60, 91, 107, 161, 165
Hair, 18, 19, 29, 50, 66, 109, 119, 145
Heath, 78, 79
Houses, 25, 32, 37, 45, 56, 58, 68, 89, 93, 99, 102, 109, 116, 119, 126, 134, 139-141, 145, 146, 152-154, 156, 170, 174
Hunting races, 107, 118, 120, 128, 132, 138, 142
Insects, 42, 48, 49, 90, 93, 112, 129, 143
Irrigation, 21, 23, 30, 54, 55, 64, 124, 171
Isolation, 20, 26, 43, 49, 94, 113, 118, 129, 136
Jewellery, 56, 60, 69
Jungle, 21, 30, 36, 37, 39, 41, 42, 46, 47, 141
Kite-flying, 40
Lakes, 4, 5, 9, 97, 118
Languages, 23, 24, 56, 71, 80, 127, 132, 144, 146, 149, 159, 162, 183
Literature, 23, 81, 93
Loess, 21, 22, 24
Machinery, 13, 62
Magyars, 86, 87
Malaria, 74, 80
Malays, 18, 26, 39
Manure, 59, 64, 108
Marriage, 95, 178, 181
Milk, 11, 90, 133, 138
Mines, 13, 36, 177
Missionaries, 164
Monks, 15, 28, 41
Monuments, 65
Moslems, 50, 51, 59, 66, 84, 162, 177
Mud, 40, 43, 48, 56, 58, 64
Music, 99, 120, 126, 146
Nomads, 50, 55, 60, 66, 68, 120, 124, 127, 130,
Olives, 53, 61, 71, 75
Ornaments, 29, 34, 60, 69, 107, 120, 126, 129, 133, 143
Picture-letters,etc, 23,24, [87, 140
Ptarmigan, 92
Racial types, 51, 84, 118, 130, 135, 166, 168
Racing, 14, 40
Red man, 130-133, 134, 177, 180
Reindeer, 92, 118, 120
Religion, 18, 19, 27, 43, 50, 51, 66, 114, 126, 149, 151, 160, 163, 164, 171, 179
Rivers, 7, 8, 10, 21, 35, 37, 41, 54, 63, 74
Riverside life, 37, 43, 47
Roads, 8, 9, 38, 47, 72, 78, 91, 115, 134, 183
Robbers, 39, 47, 78, 101
Scenery, 4, 7, 81, 82, 86, 88, 106
Sea, 5, 19, 20, 26, 55, 77, 79, 80, 85, 87, 91, 102, 143, 167
Sheep, 2, 31, 55, 60, 70
Shepherds, 66, 71
Shoes, 60, 107, 120, 129
Smoking, 79, 130
Social life, 91, 166, 167
Teutonic influence, 73, 74, 181, 182
Textiles, 2, 12
Timber, 83, 86, 88, 93
Tobacco, 79, 134, 136
Tombs, 65
Toys, 34, 40, 107
Turks, 55, 58, 84
Tyranny, 63
Vehicles, 38
Vendettas, 77, 172
Vikings, 100
War, 9, 72, 74, 129, 164, 166, 176
Warlike races, 34, 40, 50, 66, 71, 77, 100, 126
Weapons, 55, 120, 121, 129, 133, 146
White man, 30, 47, 50, 51, 64, 67, 84, 110
Women, 19, 29, 46, 47, 60, 69, 75, 78, 91, 105, 119, 120, 133-135, 138, 145, 156, 167, 169, 181
Yellow man, 18, 64, 84, 86, 92, 126

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